

ROSICRUCIAN ORDER

AMORC

TRADE MARK



Supplementary Monograph

PRINTED IN U. S. A.

The subject matter of this monograph must be understood by the reader or student of same, not to be the official Rosicrucian teachings. These monographs constitute a series of supplementary studies provided by the Rosicrucian Brotherhood, AMORC, both to members and non-members, because they are not the secret, private teachings of the Order. The object of these supplementary monographs is to broaden the mind of the student by presenting him with the writings, opinions, and dissertations of authorities in various fields of human enterprise and endeavor. Therefore, it is quite probable that the reader will note at times in these supplementary monographs statements made which are inconsistent with the Rosicrucian teachings or view-point. But with the realization that they are merely *supplementary* and that the Rosicrucian Organization is not endorsing or condoning them, one must take them merely for their *prima facie* value. Throughout the supplementary series the authors or translators of the subject will be given due credit whenever we have knowledge of their identity.



SUPREME TEMPLE, ROSICRUCIAN PARK, SAN JOSE, CALIFORNIA

"Consecrated to truth and dedicated to every Rosicrucian"

SPECIAL SUBJECT

R. A. D.

LECTURE NUMBER

82

THE ARYAN RACE

The Course of Political Development. (Cont.)

The political development of Greece and Rome is of interest in this connection, as indicating one of the two natural methods of unfoldment of the Aryan system. It is the development due to the influence of city life as contrasted with that arising from the agricultural condition. Its purest display is that seen in Attica. Here we have to do with a sea-going commercial people, industrial in habit, except to the extent that necessity drove them to war. Into the active city that naturally arose under these conditions, aliens crowded from all sides. Yet the early form of government was strictly an organization of gentes, or clans, the old Aryan personal system which had held its own in the formation of the civic government. To the new conditions it quickly proved inadequate. The great influx of strangers, members of no genos, and jealously excluded from gentile privileges, in time brought the government into the hands of a few ancient families, who conducted it on the old clan-system, except to the extent that the chiefs of the gentes acquired political authority and replaced the ancient democratic by an autocratic rule. The growth of chieftainship can be clearly seen in the story of the Iliad, it being highly probable that the "kings" of old Greece had but the standing of tribal chiefs, with an authority augmented by the warlike subjection of neighboring clans and the adherence of alien dependents, while the voice of the assembly had become a mere agreement in the proposals of the chief.

Undoubtedly there was a strong pressure from the alien population of the city of Athens to gain a share of political rights, and as strong a determination of the gentes to hold the reins of power. It became more and more evident, as the difficulty grew more urgent, that some reform must be adopted, and several measures were proposed by influential chiefs or lawgivers. The first of this is a traditional one, ascribed to Theseus. He sought to consolidate the tribes into a nation, with one instead of many councils. He also attempted to divide the people into the three classes of nobles, husbandmen, and artisans. The legendary division was found in existence in Attica in the seventh century B.C. But the gentile system of organization was in full vogue at that period. At a later date we find the people gradually overthrowing the usurped authority of their chiefs. The basileus, or king, lost his weak priestly authority, and was thenceforth called archon, or civil ruler. Later again this hereditary life-office was made elective, and limited to ten years. Finally it was made annual, and divided among nine archons. Thus the partly overthrown authority of the popular assembly was gradually resumed, and the will of the people became the law in Attica.

The second definite effort at political reform was that of Solon, who divided the people into classes on the basis of property. This, however, did not do away with the division into gentes. The assembly

under his laws gained increased, or at least better defined, rights, and became an elective, a legislative, and to some extent a governing body. But the bottom of the difficulty was not touched by these reforms, and could not be while the gentile families held all power. The final reform was that made by Cleisthenes (509 B.C.). He divided the people on a strictly territorial basis, without regard to their ties of kindred. Abolishing the four ancient Ionic tribes, he formed ten new tribes, which included all the freemen of Attica. The territory was divided into a hundred demes or townships, care being taken that the demes of each tribe should not be adjacent. It was a distinct effort thoroughly to break up the old clan-system. Each citizen was required to register and to enroll his property in his own deme, without regard to his ties of kindred. Each deme had rights of self-government in local matters, while controlled in national matters by the decision of the State government. Under this institution arose the primal republic, the measure and model of all subsequent republican governments. This reform was undoubtedly made in response to the demand and sustained by the power of the alien people of Attica, who must now have been sufficiently numerous to defy the gentes.

It is of interest to find that the government of Rome, without any knowledge of what was taking place in Athens, passed through essentially similar steps of development. In fact, the formation of territorial government in Rome is claimed to have preceded its establishment in Athens. It was a natural and inevitable line of civic growth. The same difficulty arose in Rome as in Athens. The inflow of aliens brought a strong pressure to bear on the system of gentes. The aliens demanded a share in the government, which was resisted by the clansmen. The earliest effort at reform is traditionally ascribed to Numa, who is said to have classified the people according to their trades and professions. This failed to produce any definite effect, and the Romans were still divided into the patricians, the old gentile clans, with full control of government; their clients, or dependents; and the plebs, or commons, the new class of aliens, without a voice in political concerns.

To overcome the discord that arose from this state of affairs Servius Tullius (576-533 B.C.) instituted a reform closely similar to that of Cleisthenes. He divided the territory of Rome into townships or parishes, and the people into territorial tribes, which crossed the lines of the gentes. Each citizen had to enroll himself and his property in the city ward of the external township in which he resided. This monarch is also credited with the establishment of a new popular assembly, which abrogated that of the gentes, and admitted each free-man to a voice in the government. Unfortunately, in addition to this wise arrangement he made a second division on a property basis,-- establishing five classes according to the amount of their respective property. This mischief-making scheme separated the people at once into an aristocracy and a commonalty on the line of wealth, and gave the impulse to a struggle that continued for centuries. In Rome, as

ROSICRUCIAN ANALYTICAL DISCUSSIONS

in Greece, we find the people gradually rising in power, and the government becoming a more and more declared democracy, though the struggle was here a very bitter and protracted one. It was finally brought to an end by the inordinate growth of the army and of the power of its leaders, by whom a vigorous despotism was established.

In Greece, however, the power of the people grew rapidly, all aristocratic authority quickly disappeared, and a disposition manifested itself to combine the several minor states into a confederacy, with a general democratic government. The antique Aryan system was here expanding, under the strict influence of natural law, into an ancient counterpart of the modern United States. Unfortunately for the liberties of mankind, it was overthrown by the sword of Rome ere it had grown into self-sustaining strength. During these many changes the ancient gentes continued to exist as separate religious organizations; but their antique political and communal constitution utterly vanished.

In the political development of the Teutonic tribes widely different conditions appeared. Their industries continued agricultural, and their unfoldment was more strictly in the line of the village system. Territorial government remained subordinate to personal government. The powerful invasions by which the empire of Rome was overthrown, and new states founded on its ruins, naturally gave immense power to the chiefs, which was increased by the incessant wars that succeeded and continued for centuries. The original independent establishment of the chief expanded into the feudal manor, and the chief into the feudal lord. His power was absolute. The house-father was reproduced in the lord of the manor. Below him were the descending grades of wife and children, dependents and slaves, as in the Aryan family. Around him were his retainers, bound by ties of mutual honor and subject to his will. His relation to them was that of military superior and of chosen companion in arms. As for the constitution of the feudal state, with its successive ranks, each lower one being held as military subordinate to the higher, but each, from the lowest noble to the king, being free from any obligations beyond that of military duty, and being absolute lord of his own territorial establishment and his retainers, we have in it a direct expansion of the original Aryan system, with marvellously little change in principle. The Aryan village and tribe, with the chieftain and his dependents and retainers, and his rights of suzerainty over conquered villages, formed the direct though simplified prototype of the feudal state, with its more complex system of obligations and wider extension of authority.

In considering the development of the Aryan village-system into the modern European state we find an interesting illustration of the persistent force of archaic ideas. Ancient Arya, as we have seen, contained, side by side, a double system of government. The village was a democracy. But beside, and perhaps to some extent over it, was the patriarchal establishment of the chief. In the development of the feudal state both these conditions persisted, and the subsequent national history of Europe has been mainly a struggle between them for precedence. The patriarchal establishment of the chief, being the

simpler and more centralized, and being one to which war added strength, rose first to power, and in some states developed into a degree of absolutism, though its lack of control of the religious establishment prevented it from becoming completely autocratic. But the democratic idea, though slower in its development, never died out, nor did the subjection of the people ever extend beyond their bodies to their minds and souls. The eventual supremacy of democracy was inevitable. In every era of peace it gained vigor, and to the extent that peace became the prevailing rule its demands grew more energetic and its victories more decided. At present it has risen into complete ascendancy in America, while in Europe absolutism is shrinking before its force, and must inevitably everywhere give way to the "Government of the people by the people."

With a rapid review of the political development of human civilization, this chapter may close. As we have seen, in two regions of the world patriarchy gained absolute supremacy, democracy failed to develop, and three states were formed on this simple system of paternal and spiritual absolutism,--Egypt, Babylonia, and China. One only of these has persisted unto to-day,--that of China; and in it not a vestige of a democratic idea has ever made its appearance. In America the growth of democratic institutions made greater progress, though in the two civilizations that arose, the spiritual authority of the emperor enabled him to completely overthrow them in the one case, and seriously threaten them in the other.

In ancient Arya the political development of barbarism went farther. Democracy gained a marked development both in political and spiritual affairs; the growth of a priestly autocracy was checked by the system of individual worship; and the patriarchal authority of the chief lost much of its force. The principle of election grew upon that of heredity. In the development of every Aryan civilization differing conditions operated, though it is remarkable what persistency and ancient ideas everywhere displayed. It is not necessary here to review all the Aryan states separately. In only two of them the ancient Aryan ideas developed with little external interference. One of these we have already considered,--that of Greece, in which the development proceeded under civic and commercial influences. The other is that of England, in which the Teutonic agricultural influences mainly prevailed.

Of all the European States, that of Saxon England was least disturbed in its development by external forces. The Norman invasion for a time gave supremacy to patriarchy; but this gradually yielded again to the steady persistence of the democratic idea. The Aryan popular assembly held its own as the English parliament, and has, step by step, taken control of the government, until, finally, it has left to kingcraft only its name and its palace. Fortunately for European liberty, the priestly establishment which eventually arose remained definitely separate from that of the kings, and usually hostile to it. The bodies of Europeans have been ruled by the Throne, but never their souls. Thus it was impossible that they could be reduced to the

slavery of the Oriental system. Every effort of the kings to seize spiritual authority has failed, the spirit of democracy has steadily grown, and the promise is that ere many centuries not a trace of absolutism will be left on European soil.

Aryan political evolution has everywhere followed the same general direction; but its rapidity has been greatly affected by the conditions of society. Under the civic institutions of Greece and Rome, democracy, territorial division of the people, and private ownership of land early appeared; while with the agricultural but warlike Teutons and Celts progress in this direction has been much slower; and among the agricultural, but peaceful and sluggish, Hindus and Slavs, the ancient conditions still in great part prevail. Yet in every case the general course of evolution has been the same, and but one final outcome can be expected to appear,--that of complete democracy. In the patriarchal empires of Asia, on the contrary, political evolution followed an exactly opposite course, and long ago reached its inevitable ultimate in complete absolutism. Political progress in these empires has long since ceased, and can only be resumed under the influence of Aryan ideas and a reversal of the governmental principle which has so long held supreme control.

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SPECIAL SUBJECT

R. A. D.

LECTURE NUMBER

94

THE ARYAN RACE

The Development of Language

Language formed the clew through whose aid modern research traversed the Aryan labyrinth,--that mysterious time-veiled region in which so many wonders lay concealed. It cannot, indeed, be doubted that even without the aid of language this hidden problem of the past would have been in part solved. We have already shown that the Aryans have much in common besides their speech. Their industrial relations, their political systems, their religious organization, their mythologies, their family conditions, form so many separate guides leading to the discovery of that remarkable ancient community. Nor is this all. As we shall show farther on, the modern Aryans have still other links of affinity, less direct, it is true, than those so far traced, yet adding to the strength of the demonstration, and enabling us still better to comprehend the conditions of that ancient and re-discovered community.

Yet, with all this, the fact remains that language offered the simplest and safest path into the hidden region, and that by comparison of words we have found out much concerning the modes of life in old Arya that otherwise must have remained forever unknown. This being the case, it becomes a part of our task to consider the character of the method of speech which has proved of such remarkable utility in the recovery of a valuable chapter of ancient history. It is known to differ in important particulars from all other types of human language, not so much in its words,--for there many accidental coincidences with other languages exist,--but in its structure, in that basic organism of thought which is clothed upon with speech as with a garment. Yet in order properly to understand these structural characteristics, it will be necessary briefly to review the several types of speech in use by the higher ranks of mankind. A comparison of these types will reveal, as all philologists admit, that the Aryan is the most highly developed method of speech, and the most flexible and capable of all the instruments of thought yet devised by mankind. In this respect as in all the others noted, the Aryan in its original organization was superior to the other human races.

The types of speech in use by the barbarian and civilized peoples and nations are divided by philologists into four general classes,--the Isolating, the Agglutinative, the Incorporating, and the Inflectional; the last being separated into two sub-classes, the Semitic and the Aryan, which properly should be considered as distinct classes. Of these methods the isolating is usually viewed as the least progressed beyond what must have been the original mode of speech. It is the one in use by the most persistent of human civilizations,--the Chinese. In the language of China we seem to hear the voice of archaic man still speaking to us down the long vista of time. It is primitive, as everything in China is primitive. Yet through the aid

of a series of expedients it has been adapted to the needs of a people of active literary tendencies.

Philologists are generally satisfied that man first spoke in monosyllables, each of which conveyed some generalized information. The sentence had not yet been devised, nor even the phrase; and language consisted of isolated exclamations, or root-words, each of which told its own story, while no endeavor was made to analyze the information conveyed into its component elements.

Yet this idea directly affiliates the language of primitive man with that of the lower animals. For the lower animals possess a language of root-sounds, each of which yields a vague and generalized information, or is indicative of some emotion. Ordinarily this language consists of very few sounds, though in certain cases it is more extended, and is capable of conveying some diversity of information. This is particularly the case with some of the birds. And it is usually a language of vowels, though an approach to consonantal sounds is frequently manifested.

Early man, according to the conclusions of the philological science, possessed a language of the kind here described, consisting of a few calls and cries, each conveying some general information or indicating some emotion. As man's needs increased, the number of these vocal utterances increased correspondingly, with a growing variety of consonantal sounds. In time, it is probable that a considerable vocabulary thus came into existence, though language still continued but little developed beyond the root-stage of speech.

No human tribe is now in this archaic stage of language; even the lowest savages have progressed beyond it. Yet that it once everywhere existed, is believed to be fully proved by the analysis of existing languages, in each of which a vocabulary of roots emerges as the foundation of all subsequent development. And that this method of speech continued until a somewhat late period in human history seems indicated by one significant fact; this is, that the two most ancient of civilizations--the Chinese and the Egyptian--still possess languages which are but a step beyond the root-stage. The indications are that these peoples rapidly developed from barbarism into civilization at an era when human speech was yet mainly in its archaic stage, and were forced at once to adapt this imperfect instrument to the demands of civilized life, without being able to wait for its natural evolution.

The language of China is strictly monosyllabic, and its words have the generalized force of roots. Yet these vague words have been adapted to the expression of definite ideas in a very interesting manner, which we may briefly consider. The natural development of language consists in expedients for the limitation of the meaning of words, vague conceptions being succeeded by precise and localized ones. This is ordinarily accomplished by the formation of compound words, in which each element limits the meaning of the others. Such an expedient has been adopted in every language except the Chinese and its related

ROSICRUCIAN ANALYTICAL DISCUSSIONS

dialects. Why it was not adopted by them, is an interesting question, of which a possible solution may be offered.

The study of Chinese indicates that its original vocabulary was a very limited one. The language seems to possess but about five hundred original words. But each of these has several distinct meanings. The ancestors of the Chinese people would appear to have made each of their root-words perform a wide range of duties, instead of devising new words for new thoughts. To advance beyond this primitive stage either an extension of the vocabulary or some less simple expedient was necessary. The Chinese adopted a peculiar method for this purpose, the character of which can be best shown by an illustration. We may instance the word tao, which has the several meanings, "to reach," "to cover," "to ravish," "to lead," "banner," "corn," "way," etc. These are modernized meanings. Originally the significance of words was much more vague. At present, however, the word tao, if used alone, has the meanings above given; and some method is requisite to show what particular one of them is intended. The difficulty thence arising is partly overcome by the device of tones, of which eight are occasionally, and four are commonly used. The tone in which a word is spoken--whether the rising, the falling, the even, or some other inflection--indicates its particular meaning; and in this way the five hundred original words are increased to over fifteen hundred.

A more important device is that of combination. Two words having some similarity or analogy in one of their meanings are joined, and a special meaning is thus indicated. Thus the word tao, above given, has "way" for one of its meanings. Lu, out of its eight or ten meanings, has also one signifying "way" or "path"; therefore tao-lu means "way" or "road" only. So ting, having "to hear" for one of its several meanings, is confined to this meaning by the addition of keen, "to see" or "perceive." General meanings are also gained by the same method. Thus fu, "father", combined with mu, "mother," yields fu-mu, "parents." Khing, "light," with sung, "heavy," yields khing-sung, "weight." Gender and some other grammatical expedients may be indicated by the same device.

By a consideration of the above facts we can understand why grammatical inflection was never adopted in the Chinese. Inflection has its origin in word-compounding. But the fathers of the Chinese people seem to have exhausted the powers of word-compounding as a method of increasing their vocabulary. Instead of coining new words to express new things, they seem to have spread their old words over new things, and then limited their meaning by compounding. This gave rise to two important results. It was necessary to retain the integrity of form and meaning of the old monosyllables, since each of them formed a definite part of so many compound words; and it became impossible to express all the intricacy of grammatical relations by word-compounding, since this would have led to inextricable confusion. In consequence, the expedient of the syntactical arrangement of words to express grammatical variations was adopted, and the peculiar Chinese method of speech came into existence.

ROSICRUCIAN ANALYTICAL DISCUSSIONS

A Chinese word standing alone has no grammatical limitation. It may be noun, verb, adjective, or adverb at pleasure. Its sense is as indefinite as that of the English word "love," which may be used at will as verb, noun, or adjective. This generalism of sense, found in some English words, is common in Chinese words. The special meaning which each word is intended to convey depends upon its position in the sentence. Every change in its relation to the other words of the sentence gives it a new sense or grammatical meaning. Chinese grammar, therefore, is all syntax. There is no rhetorical freedom in the arrangement of words into sentences. They must be placed according to fixed rules, since any variation in their position gives a new meaning to the sentence. And not only the parts of speech, but the number, gender, and case of nouns, and the mood and tense of verbs, are indicated by the position of the words in the sentence, aided by the use of certain rules of composition and of some defining particles.

The Chinese expedient has been adopted by no other family of language, though the Egyptian vocabulary is almost as monosyllabic and primitive in character. Everywhere else the vocabulary seems to have been extended by coinage of new words, and the principle of word-compounding applied to other uses. The most archaic form of the other types of language is that known as the Incorporating, or Polysynthetic, in use by the American tribes of the Basques of Spain. This is a highly primitive method, and was probably at one time widely spread over Europe and Northern Africa, until replaced by more developed methods of speech.

In the typical incorporating method there are no words, there are sentences only. The verb swallows up both subject and object, with all their modifications. A Basque speaker cannot say "I give," He must say "I give it." in the one word. There is a poverty of the imagination indicated. A hint never suffices; no lacunae are left for the mind of the listener to fill up. Where we say "John killed the snake," the Basque must say "John, the snake, he killed it:" and all this is welded together into a single complex word. This method is carried to a great extreme in some of the American dialects. The verb absorbs not only the subject, as in Aryan speech, but all the objects, direct and indirect, the signs of time, place, manner, and degree, and all the modifying elements of speech, the whole being massed into a single utterance.

There is little sense of abstract thought in American speech. Everything must be expressed to its utmost details. As an instance we may quote the longest word in Eliot's Indian Bible: wut-ap-pe-sit-tuk-gus-sun-noo-weht-unk-quoh. In English we should express this by "kneeling down to him." But in its literal meaning we have, "he came to a state of rest upon the bended knees, doing reverence unto him." Whitney quotes, as a remarkable instance of extension, the Cherokee word wi-ni-taw-ti-ge-gi-na-li-skaw-lung-ta-naw-ne-li-ti-se-sti, "they will be that time have nearly finished granting (favours) from a distance to thee and me."

The inordinate length to which words thus tend to grow is somewhat reduced by an expedient of contraction. In forming the compound word the whole of the particle is not used, but only its significant portion. Thus the Algonkin word-sentence nadholineen, "bring us the canoe," is made up of naten, "to bring;" amochol, "canoe;" i, a euphonic letter; and neen, "to us."

Savage tribes generally display an inability to think abstractly or to form abstract words, their languages in this respect agreeing with the American. A Society Islander, for instance, can say "dog's tail," "sheep's tail," etc., but he cannot say "tail." He cannot abstract the idea from its immediate relations. A Malay has no separate word for "striking," yet he has no less than twenty words to express striking with various objects, as with thin or thick wood, with the palm, the fist, a club, a sharp edge, etc. This incapacity to express abstract relations is strongly indicated in the American languages, and indicates that they diverged into their special type at a very low level of human speech. The Cherokee, for instance, can use thirteen different verbs for various kinds of washing, but he has no word for the simple idea of washing. He can say kutuwo, "I wash myself;" takungkala, "I wash my clothes;" Takuteja, "I wash dishes;" but is quite unable to say "I wash."

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R. A. D.

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THE ARYAN RACE

The Development of Language. (Cont'd.)

All this indicates a very primitive stage of language, in which every expression had its immediate and local application, and each utterance told its whole story. There was no division of thought into separate parts. In the advance of thought men go from the idea "dog" to that of "dog's tail," and from that to "dog's tail wags." They could not think of an action by itself, but could think of some object in action. No doubt all language pursued this course of development up to a certain level. Beyond that point some families of speech began a process of abstraction gradually dividing thought into its constituent elements. The American type failed to do so, but continued to add modifying elements to its verbal ideas as the powers of thought widened, until language became a series of complex polysyllables. This is the theory advanced by Sayce. All has continued in the original synthetic plan. The secondary method of analysis has not yet acted upon American thought.

Yet it is rather the method of language than of thought that has remained persistent with the Americans. They are undoubtedly able to think more analytically than they speak. The force of their linguistic system has held them to a method of speech which their minds have grown beyond. Every tendency of their language to break up into its elements has been checked by an incorporative compounding, of which traces are yet visible. In two American languages, the Eskimo and the Aztec, the lowest and one of the highest in civilized development, isolation of word-elements has taken place. In these languages a sentence may consist of several words, instead of being compressed into a single word. A process of abstraction exists in the Aztec. Thus the word ome, "two," combined with yolli, "heart," yields the abstract ome-yolloa, "to doubt." Through methods such as this the powers of the American type have become increased; yet in character it directly preserves a highly primitive condition of human speech.

The third type of language which we need to consider is that known as the Agglutinative. It is the method used by the Mongolian peoples of Europe and Asia, with the exception of the Chinese and Indo-Chinese, by the Dravidians of India, and, in a modified form, by the Malaysians of the Pacific Islands.

Agglutination means simply word-compounding for grammatical purposes, without inflectional change of form. In this linguistic method, as in the isolating, the separate words retain their forms intact, but many of them have lost their independence of meaning and become simply modifying particles. To the root-words the others are added as suffixes, with a grammatical significance. The syntax of the Chinese system is here replaced by grammar, the principle of word-compounding

having gained a new purpose or significance. In some of these languages each verbal root may be made to express an extraordinary variety of shades of meaning by the aid of suffixes. In the Turkish each root yields about fifty derived forms. Thus if we take the root sev, which has the general meaning of "loving," we may obtain such compounds and sev-mek, "to love;" sev-me-mek, "not to love;" sev-dir-mek, "to cause to love;" sev-in-mek, "to love one's self;" and so on. By a continued addition of suffixes we arrive at such a cumbersome compound as sev-ish-dir-il-e-me-mek, "not to be capable of being made to love one another." Tenses and moods are indicated in the same manner. And there is a second, indirect conjugation, based on the union of the several particles with the auxiliary "to be." In this manner many minute shades of meaning can be expressed. Yet all agglutinative languages are not equally capable in this respect. Thus the Manchu is nearly as bare as the Chinese, while the Finnish and the Dravidian are exceedingly rich. In these languages there is no inflectional variation; every word rigidly preserves its integrity of form. Nor do the particles become welded to the root, and lose their separate individuality, as in Aryan speech. Each seems to exist as a distinct integer in the mind. The only change of form admissible is a euphonic one, in which the vowels of the suffixes vary to conform to those of the root. Thus "to love," is sev-mek; "to write," is yaz-mak,--mek becoming mak in harmony with the variation in the root-vowel. This change of vowel is destitute of inflectional significance.

We have yet to deal with the final series of languages,--those organized on what is known as the inflectional method, in which language has attained its highest development and is employed by the most advanced of human races. Here, however, we have two types of language to consider--those known as the Aryan, and the Semitic: the first, the method employed by the Xanthochroic division of the Caucasians; the second, that in use by the Arabs and other Semites of Southwestern Asia.

It is of interest in this connection to perceive how greatly the Aryan languages have prevailed over those spoken by Melanochroic man, despite the probable great excess in numbers of the latter. Of distinctive Melanochroic tongues, the only ones now in existence are the Basque dialect of Spain, and the languages of the Semites and Egyptians, the only Melanochroic peoples who escaped conquest by and assimilation with the Xanthochroi.

It is assumed by many philologists, and not denied by others, that the Aryan and Semitic types of language are Inflectional in the same general sense, and that they may have been derived from one original method of speech, from which they have since developed in unlike directions. Yet the differences between these two types of speech are so radical, and the character of their inflectionalism so essentially different, that it seems far more probable that they have been separate since their origin, and represent two totally distinct lines of development from the root-speech of primitive man.

The common characteristic of Semitic and Aryan speech is their power of verbal variation. There is no tendency to preserve the integrity of form of their words, as in other linguistic types. The root readily varies; and this variation is not euphonic, but indicates a change of meaning. Similar variations take place in the suffixes, particularly in Aryan speech; and the word-compound is welded into a single persistent word, whose elements cease to remain distinct in thought. But aside from this common principle of inflection, the Semitic and Aryan languages differ widely in character, and display no other signs of relationship.

This is what naturally might have been expected if the Melanochroic and Xanthochroic types of mankind were the offspring of different original races, and only mingled after their methods of speech had become well developed. The steps of progress of Semitic speech have not been traced, and this linguistic method as yet yields little or no evidence concerning the origin of the Melanochroi. The line of development of Aryan speech is more evident. In its most archaic form it is but a step removed from the agglutinative Mongolian type of language, and the latter could readily be changed into an inflectional type closely resembling the Aryan by a single step forward in development. This fact is in close accordance with the inference drawn in our first chapter,--that the Xanthochroi are an outgrowth from the Mongolian race. In some of the agglutinative tongues the principle of word-synthesis is carried to an extreme only surpassed in the American dialects, and compounds of ponderous length are produced. The most archaic forms of Aryan speech greatly resemble these in the extent to which synthesis is carried, and only differ in that their root-forms have become flexible, and that thus a new method of variation of meaning has been introduced, and one which adds the important principle of verbal analysis to the original one of synthesis. Thus in language, as in other particulars, the Xanthochroic Aryans seem a direct derivative from the Mongolian race.

If now we come to Semitic speech, we meet with a type of language which displays no affinity to Mongolian or Aryan speech, and indicates a distinct origin and line of development. The suffixes and affixes which form such essential elements of the Aryan languages are almost unknown to the Semitic. They are used, indeed, but only to a slight extent and as a secondary expedient. The method of word-compounding, which is so widely used in all the languages we have so far considered, is almost absent from the Semitic type, which in this respect fails to come up to the level even of the Chinese. The ruling principle in Semitic speech is inflectionalism pure and simple. It is characterized by an internal or vowel inflection of the root, which has proved so valuable an expedient as greatly to reduce the necessity of word-compounding, and render the use of suffixes and affixes unimportant. The distinction between Aryan and Semitic inflection becomes thus clearly outlined. The former possesses vowel-inflection of the root to a slight degree. Yet this seems principally of modern origin, while the use of the suffix is the ruling grammatical expedient. On the contrary, in Semitic speech vowel-inflection rules supreme, and

word-compounding is so little used that it perhaps formed no part of the original linguistic idea, but is of later introduction.

To so great an extent do the vowels of the Semitic root change, and so persistent are the consonants, that the latter are considered as the actual root, there being no basic root-forms with persistent vowel or vowels. A Semitic root thus usually consists of three consonants, and changes its significance with every variation in the vocalization of these consonants. There is some reason to believe that originally the roots contained two consonants only; but at present the three consonants are almost invariably present.

As an illustration we may offer the frequently quoted Arabic root q-t-l, which has the general sense of "killing." The signification of this root is variously limited by the vowels used. Thus qatala signifies "he kills;" qutila, "he was killed;" qutilu, "they were killed;" uqat, "to kill;" qatil, "killing;" iqat, "to cause killing;" quat, "murder;" qitl, "enemy;" qutl, "murderous;" and so on through numerous other variations. It may readily be seen how essentially his linguistic method differs from the Mongolian and the Aryan, with their intricate use of suffixes. In the Semitic not only special modifications of sense, but the grammatical distinctions of tense, number, person, gender, etc., are indicated in the same manner. The system is extended to cover almost every demand of language. Each Arabic verb has theoretically fifteen conjugations, of which ten or twelve, each with its passive form, are in somewhat common use. Suffixes, prefixes, and even infixes are moderately employed, but Semitic words never add ending to ending to the formation of long and intricate compounds, as in Aryan and Mongolian speech.

The Semitic languages, comprising the Hebrew and Arabic, the ancient Assyrian, Phoenician, etc., are remarkable for their rigidity. For centuries they persist with scarcely a change. This seems, indeed, a necessary consequence of their character. The root is the most unchanging of verbal forms, and the root is the visible skeleton of every Semitic word. Hardly a single compound Semitic word exists, while variation of form takes place with exceeding slowness.

The Semitic type of language thus points to the speech of primitive man as directly as does the Chinese. It is root-language to a very marked extent, and does not occupy the high position in linguistic development which is often ascribed to it. Its superiority to the Chinese consists in the adoption of a superior expedient,--that of root-inflection, which served all linguistic purposes, and checked further development by rendering unnecessary the employment of other expedients, as in the remaining types of speech. It has consequently retained its archaic method with rigid persistency.

The Melanochroic people of Africa possess what is usually considered a distinct type of language, known as the Hamitic, and spoken by the ancient Egyptians, the modern Copts, and by the Berbers of the Sahara region from Egypt to the Atlantic. These languages are related to

ROSICRUCIAN ANALYTICAL DISCUSSIONS

the Semitic family. Many of their roots are similar to Semitic roots, and in grammatical structure there are marked traces of Semitic affinity. Yet there are characteristics differing from the Semitic. It may be that the two types of speech were derived from a single source and have developed somewhat differently. The Egyptian language is monosyllabic, and its forms are almost as rigid and archaic in structure as those of the Chinese. This monosyllabilism has been traced by some writers to a Nigritian source. The monosyllabic character pertains to several of the Negro languages; and the fact that their vocabularies differ from the Egyptian proves nothing, since savage vocabularies often change with great rapidity.

This suggestion is in accordance with the idea advanced in regard to the origin of the Melanochroic race. In fact, our consideration of the language of mankind leads to some interesting conclusions. The two primitive races, the Mongolian and the Negro, probably both used originally a root-method of speech. Each of them, according to our view of the case, developed into a very ancient civilization,--the Chinese and the Egyptian. These civilizations came into existence ere language had advanced far beyond its archaic root-conditions; and in the adaptation of this imperfect method of speech to the needs of man in his earliest civilized stage, roots continued the main constituent of language, and were variously dealt with to express the multitude of new ideas that arose. The root-language from which came that of Egypt may have, in another region, developed the highly effective system of root-inflection of Semitic speech. Alike in the Semitic and the Hamitic linguistic types, the use of suffixes and affixes prevails to a limited extent; and in this respect they are in harmony with the Nigritian languages,--their possible ancestral stock,--in which the agglutinative principle has attained some slight development. But the separation of these several types must have taken place at a very remote date, while language was yet but little developed beyond its archaic stage.

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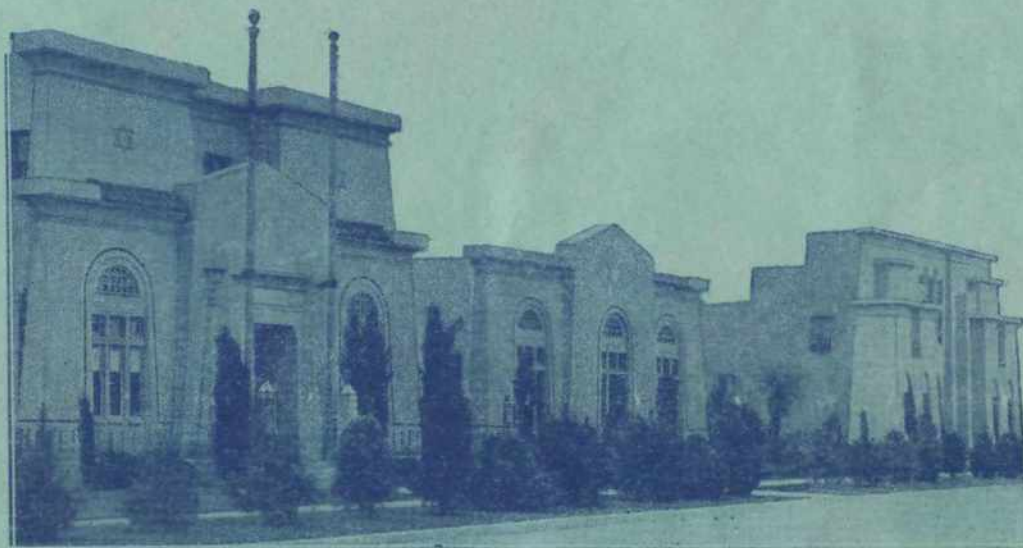
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SPECIAL SUBJECT

LECTURE NUMBER

R.A.D.

93

THE ARYAN RACE

The Development of Language. (Cont'd.)

In the Mongolian languages root-inflection failed to appear, and the principle of word-compounding took its place as the ordinary expedient. We have traced this line of development of language through its arrested stage in Chinese, and its unfoldment in American and Mongolian speech, to its culmination in Aryan,--a linguistic type which seems to be in direct continuity with the Mongolian agglutinative method. This consideration leads to the same conclusion which we reached in studying the races of mankind. We seem to perceive two original races, the Mongolian and the Negroid, each with its archaic type of speech, closely resembling each other originally, but pursuing different lines of development, the former reaching its final stage in the speech of Xanthochroic man,--the highest outcome of the Mongolian race; the latter in the speech of the Semites,--the highest outcome of the Negroid race. It remains, in conclusion of this chapter, to consider the development of the Aryan type of speech,--the most effective instrument of intellectual expression yet attained by man.

In the Aryan languages alone has verbal analysis become a prominent characteristic. In the Semitic tongues there is no analysis, and almost no synthesis. The same may be said of the Chinese and its cognate dialects. In the other languages of Asia, and those of Europe and America, synthesis is a prevailing characteristic, it reaching its culmination in the interminable American compounds. It is less declared in the Mongolian tongues, but in none of them does word-analysis appear. This is only found as an active principle in the Aryan of all the families of speech. In the Aryan languages it has always been a ruling characteristic, though it is not strongly declared in the most archaic of these dialects. No tendency to preserve the integrity of form in words exists, and abrasion has gone steadily on, reducing the length of verbal elements, and wearing down or breaking up compound words into monosyllables, until some Aryan tongues have gained a monosyllabilism approaching that of the Chinese. It is this analytic tendency which has produced and constitutes the Aryan method of inflection, and in which it is strongly contrasted with the vowel-inflection of Semitic speech.

From its origin, the Aryan type of speech has manifested the double power to build up and to break down, and these powers have been continually in exercise. It is an interesting fact, however, that the building-up or word-combining tendency long continued the more active, and yielded such highly complex inflectional languages as the Sanscrit and the Greek. The variation from the Mongolian method was not yet decided, and the synthetic principle continued in the ascendancy. But throughout the succeeding period, down to the present time, the abrading or analytic tendency has been the more active, and languages of very simple structure have arisen. This is most strikingly the case

in English speech, but it is also strongly declared in the Latin derivative languages, in modern Persian and Hindu, and to some extent in modern Greek and German. It appears to have met with most resistance in Slavonic speech, in which the synthetic tendency has vigorously retained its ascendancy.

In all the ancient Aryan tongues the use of word-combination for grammatical expression was vitally active. Highly complex languages arose, which are often spoken of with an admiration as if they had attained the perfection of linguistic structure, and as if modern languages were barbarous in comparison. And yet they are superior to agglutinative speech only in the fact that they permit verbal variation. They are cumbersome and unwieldy to modern tongues, which have become fitted to the use of a simpler and swifter speech.

No sooner did the vigor of word-combination grow inactive, checked probably by the complexity it had evolved, than the analytic tendency became prominent, and began to break down the cumbrous compound words into their elements. The pronoun was separated from the verb. Particles were torn off and used separately. Auxiliaries came into more frequent use. Analysis rose into active competition with synthesis. Yet this did not proceed rapidly in the ancient historic period. That was an age of literary cultivation, in which language became controlled by standards of authority, and its variation was greatly checked. The most active analytic change was that displayed by the Latin, the speech of a highly practical people, who were more attracted to ease and convenience of utterance than to philosophic perfection of grammatical method.

As the synthetic principle had originated during the primal period of Aryan barbarism, and reached its highest development during the ancient era of literary cultivation, so a second period of barbarism seemed essential to any rapid action of the analytic principle. This period came. The ancient civilization vanished, and a long-continued era of mental gloom overspread the Aryan world. Throughout this Middle-Age period the restraining influence of literature ceased to act. Nearly all the literary cultivation that remained was restricted to the classical Latin and Greek in the West, and Sanscrit in the East. Every check to dialectical change was removed, and language varied with the utmost activity.

This variation, in Europe, was greatly aided by the forcible mingling of peoples speaking unlike dialects. In France, Italy, and Spain the Latin became exposed to the influence of barbarian invaders accustomed to a different speech. The complex words, with their intricate significance, proved a burden to these new speakers; they became broken up into their elements. When, at a later period, the minds of men became again cultivated, and thought regained some of its vanished powers, the analytic tendency held its own; the old synthetic process had lost its force. Auxiliaries and words of relation came more and more into use. Complex ideas, instead of being condensed into single words, as of old, were expressed by groups of words, each of which constituted a separate element of the idea. A distinct and highly valuable step

ROSICRUCIAN ANALYTICAL DISCUSSIONS

forward in the evolution of language had been gained. As in ancient writing the characters at first expressed ideas, then words and syllables, and finally alphabetic sounds, so thought became divided into its prime elements, and instead of spoken words expressing complete ideas, as in American speech, or sectional parts of ideas, as in agglutinative and early inflectional speech, they became reduced into the component elements of ideas. A sort of chemical analysis of thought had taken place. Thought had, if we may so express it, been reduced to its alphabetic form.

This, the highest, and probably the final, stage in the evolution of language, has nowhere gained its complete development. In some languages, as in the modern German, which remained unaffected by transplantation and mixture with a foreign tongue, the synthetic principle is still vigorously active. The analytic has gained its fullest development in modern English. This tendency, indeed, was strongly at work upon the Anglo-Saxon long before its intermixture with foreign elements. Of all Aryan dialects it showed the most active native inclination to analysis. The reduction of words to monosyllables, the loss of inflectional expedients, and the use of separate auxiliaries, pronouns, prepositions, etc., made considerable progress in the long dark period before the Norman Conquest. This latter event intensified the change of method. The forced mingling of two modes of speech, each already tending to analysis, and each with but little literary cultivation, could not but have an important effect. The synthetic forms rapidly decreased, and there finally issued a language of elementary structure, largely monosyllabic, almost devoid of inflection, and to some extent displaying a reversion to the root-stage of human speech.

Such is the English of to-day,--the most complete outcome of linguistic analysis yet reached, the highest stage attained in the long pathway of verbal evolution. At first glance it seems to have moved backward instead of forward. It has approached the Chinese in its loss of inflection, its monosyllabilism, and its partial replacement of the grammatical by the syntactical arrangement of the sentence. Yet this is no real reversion. Our pride in the richness of Aryan speech as compared with the poverty and imperfection of the Chinese is apt to blind us to the fact that the Chinese system has features of decided value. Similar features have been gained by English speech, while none of the actual advantages of inflection have been lost. In the English we perceive a decided advance toward that simplicity of conditions which marks all highest results. Nearly every inflectional expedient which could be spared, or be replaced by an analytic expedient, has been cast off. The inflection of nouns has almost vanished. That of adjectives has quite disappeared. Only in the pronouns does inflection partly hold its own. The inflectional conjugation of verbs is reduced to a mere shadow of its former self. The utterly useless gender-distinctions which yet encumber the languages of Continental Europe have absolutely vanished.

Nearly all these incubi of language have been got rid of in English, which has moved out of the shadow of the past more fully than any other living tongue. It has in great measure discarded what was

valueless, and kept what was valuable in inflectional speech, adopting an analytic expedient wherever available, though freely using the principle of synthetic combination of words where the latter yielded the advantage. It stands in the forefront of linguistic development, possessed of the best of the old and the new, having certain links of affinity with every cultivated type of language that exists, rid of all useless and cumbersome forms, yet possessed of a flexibility, a mingled softness and vigor of tone, a richness of vocabulary, and a power of expressing delicate shades of thought, in which it is surpassed by none, and equalled by few of existing languages.

With a brief comparison of the different Aryan languages this chapter may close. Of all these the Sanscrit of the Vedas is regarded as the most primitive form, the one nearest the original Aryan, as the Vedas themselves are the most ancient record of Aryan thought. It has preserved many archaic forms which are lost elsewhere, and without its aid our knowledge of the ancient conditions of Aryan life would be much reduced. Its syntax is comparatively simple, the dominant ancient method of word-composition taking its place. Its grammatical forms are very full and complete; yet in the modern Hindu dialects the usual reversal of this condition appears. These dialects are marked by an active analytical tendency.

The language of the Zend Avesta of the Persians has strong marks of affinity to the Vedic dialect. In some respects it is more archaic; yet as a whole it is younger in form, the Avestas being of more recent production than the Rig Veda. In modern Persian, however, the analytic tendency is very strongly declared,--more so, perhaps, than in any language except the English, which it resembles in the simplicity of its grammar. It has even gone so far as to lose all distinction of gender in the personal pronoun of the third person. Yet it is said to be a melodious and forcible language. Its great degree of analytic change is probably due to the extensive mixture of races that has taken place on Persian soil.

In regard to the European languages, many efforts have been made to class them into sub-groups. Thus one author ranks the Greek, another the German, another the Slavonic, as nearest the Indo-Persian. One brings the Celtic nearer than the Greek to the Latin, while the more common opinion makes it wholly independent. Of these schemes nothing more need to be said, since nothing satisfactory has yet come of them. The Celtic dialects have certain peculiarities not shared by other members of the Aryan family, and are ordinarily looked upon as the most aberrant group. The grammar, indeed, displays features which seem to indicate a non-Aryan influence. The incorporation of the pronoun between the verb and its prefixes in Irish speech has been imputed by Professor Rhys to a Basque influence. Some other peculiarities exist which tend to indicate that the aborigines with whom the Celts mingled exercised a degree of influence upon their method of speech.

Of the Teutonic division, the most striking peculiarity is the possession of the strong, or vowel conjugation, such as we have, for instance, in the grammatical variations of form in "sing," "sang," and

"sung." In this respect the Teutonic makes an approach to the Semitic method of inflection, though the principle with it is probably of recent origin. Of the Letto-Slavic group, the Lithuanian is marked by a highly archaic structure. In some few points its grammar is of older type than even the Sanscrit. The Slavonic dialects are characterized by phonetic and grammatical complexity and a great power of forming agglutinative compounds. The indication of language is that the Slavonians have been the least exposed to foreign influence, and are the nearest to the primitive Aryans and to their probable Mongolian ancestors, of any section of the race. As an instance, Sayce quotes from the Russian the two words Bez boga, "without God." These can be fused into one word, from which, by the aid of suffixes, we obtain Bezbozhnui, "godless;" from this is gained the noun bezbozhnik, "an atheist," then the very bezbozhnichut, "to be an atheist;" with a host of derivatives, of which may be named bezbozhnichestvo, "the condition of being an atheist," and bezbozhnichestvovat, "to be in the condition of being an atheist." Certainly the Russian has lost none of the ancient richness of the synthetic method, or descended into what classicists regard as the base abyss of analytic speech. The Finns, with whom the Russians are so mingled in blood, could hardly present an instance of synthesis more complex than the last named. This is precisely the condition we should expect to find in the home-staying section of the Aryan race.

It is to the ancient Greek that we must look for the most logical and attractive unfoldment of the inflectional method. Though eminently capable of forming compounds, it is free from the extravagance displayed by the Sanscrit in this direction, while its syntax has reached a high level of development. Finally, in the Latin, as already remarked, the analytical grammatical tendency is indicated in a stronger degree than in any other ancient Aryan tongue. This has been carried forward through the line of its descendants, the Romance languages of southwestern Europe, and is particularly displayed in the French, in which the spoken has run far beyond the written language in its tendency to verbal abrasion. As regards grammatical analysis, however, the English, as already remarked, has gone farther than any modern language, and is only less bare of inflectional forms than its very remote cousin, the Chinese. And it may be said, in conclusion, that the English, while the most advanced in development, has become the most widespread of Aryan languages; it is spoken by large populations in every quarter of the earth; and if any modern language is to be the basis of the future speech of mankind, the English seems the most probable, both from its character and its extension, to attain that higher honor.

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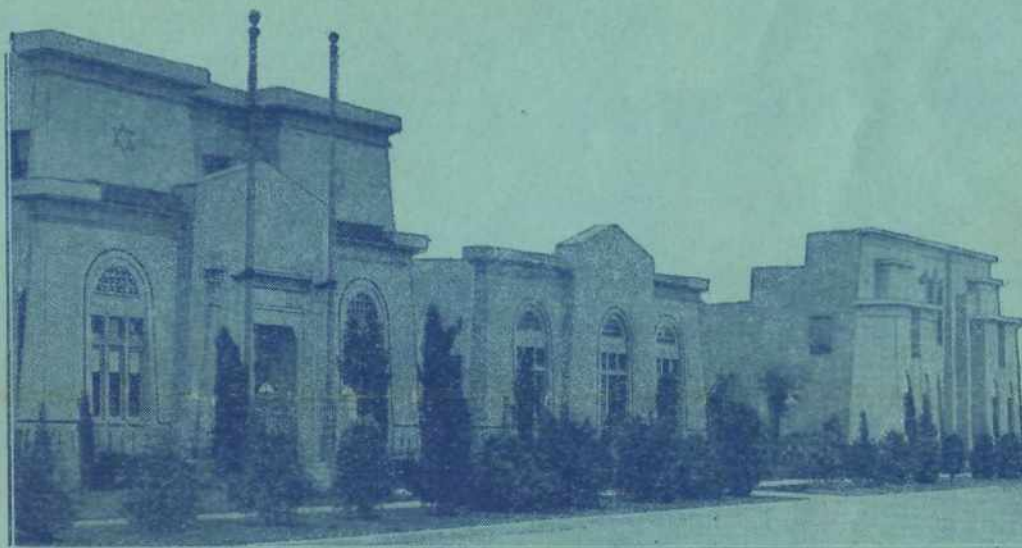
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SPECIAL SUBJECT

R. A. D.

LECTURE NUMBER

97

THE ARYAN RACE

The Age of Philosophy

The assertion that the Aryans are intellectually superior to the other races of mankind may be held as not proved by what we have yet related concerning them. In the growth of the primitive conditions of religion, statecraft, industry, language, etc., there was no individual action. These were all results of involuntary evolution, not of purposive activity of the intellect. The democratic character of the Aryan political system, for instance, naturally arose from a primitive stage very closely resembling that attained by the American Indians. The subsequent spirit of liberty of the Aryans seems largely due to the fact that there had also developed among them a democratic or individual religious system, and that, in consequence, there existed no strongly organized and influential priesthood, as elsewhere, to hold their souls in captivity. Their village community system was a natural result of the fact that they became agricultural ere any progress in political organization had been made. The same result arose from the same conditions in America. In the primitive agricultural civilizations of Egypt and China, on the contrary, the political organization probably preceded the development of agriculture, and patriarchy became established. The same thought applies to the Aryan language. Its superiority may be due to the fact that out of the several possible methods of speech-evolution the Aryans chanced to adopt the one most capable of high development, and which has, in consequence, continued to unfold its capabilities while the other types have long since reached a stage of rigid specialization.

And yet all this must be more than the effect of mere chance. It would be very surprising if a single race should have blundered into the best methods of human development in all directions. Though in regard to the matters so far considered there is no probability that individuals exercised any important voluntary control over the development of institutions, yet the collective intellect of the Aryans could not have been without its directive force. It undoubtedly served as a rudder to guide the onward progress of the race and prevent this from becoming the mere blind drift of chance. This much we clearly perceive,--that the Aryans nowhere entered into a rigidly specialized state. In all the unfoldment of their institutions they pursued that mid line of progress which alone permits continued development. If we compare the only one of the non-Aryan civilizations that has survived to our time, the Chinese, with those of Aryan origin, this fact will become evident. In all respects, in language, politics, religion, etc., the Chinese early attained a condition of strict specialization, and their progress came to an end. For several thousand years they have remained stagnant, except in the single direction of industrial development, in which some slow progress has been made. But in all these respects the Aryans have continued unspecial-

ized, and their development has been steadily progressive. This progress yet actively continues; while there is no hope for China, except in a complete disruption of its antique system and a deep infusion of Aryan ideas into the Chinese intellect. This general Aryan superiority is indicative of a highly active and capable intellect, even though no one mind exercised a controlling influence. The general mentality of the race, the gross sum of Aryan thought and judgment, must have guided the course of Aryan evolution and kept our forefathers from those side-pits of stagnation into which all their competitors fell. During its primitive era the Aryan race moved steadily forward unto a well-devised system of organization which formed the basis of the great development of modern times.

It is our purpose now, however, to consider the unfoldment of the intellect at a higher stage,--that in which individuality came strongly into play, single men emerged from the mass of men, and great minds brought their strength to bear upon the movement of human events. It is here that the superiority of the Aryan intellect makes itself first specially apparent. The mentality of the race developed with remarkable rapidity, and yielded a series of lofty conceptions far beyond the products of any other race of mankind. A brief comparison of the attainments of the ancient Aryan intellect with the mental work of contemporary nations cannot fail to show this clearly. We shall here concern ourselves with the philosophical productions of the race, before considering their more general literary labors.

As already said, the human intellect is primarily made up of two great divisions, the reason and the imagination, which underlie its more special characteristics. Reason is based on the practical, imagination on the emotional, side of thought. These are the conditions which we find in a specially developed state in the two most distinguishable primary races of man, the Mongolian and the Negro. The Mongolian is practical man, the Negro emotional man. In each of these two races the quality named is present in a marked degree, while the other quality has attained only a minor development. The same rule applies to the two race-divisions of the Caucasians, considered as derivatives respectively of the two original races. The pure Xanthochroi strongly display the Mongolian practicality; the pure Melanochroi the Negro emotional excitability. Yet the one has unfolded into reason, the other into imagination. But for the complete development of these high faculties a mingling of the two sub-races seemed requisite. The practical mental turn of the Xanthochroi needed to be roused and invigorated by an infusion of the excitable fancy of the South; the fanciful mentality of the Melanochroi to be subdued and sobered by an infusion of the practical judgment of the North. As a result arose the mingled reason and imagination of the Aryan intellect, each controlling, yet each invigorating the other, until through their union mentality has reached the acme of its powers, and human thought has made the whole universe its field of activity.

Of the non-Aryan civilizations which have attempted to enter the field of philosophy, three only need be named,--the Chinese, the Egyptian,

and the Babylonian. As for the American civilizations, they were when destroyed still in the stage of mythology. Everywhere, indeed, mythology appears as the result of the earliest effort of the human mind to explain the mysteries of the universe. The forces and forms of Nature are looked upon as supernatural beings, with personal histories and man-like consciousness and thought. This is but little displayed by the practical Chinese, who had not imagination enough to devise a mythology. We find it much more strongly manifested by the Egyptians, who had much of the fervor of the Melanochroic fancy.

It was with the detached and often discordant mythologic figments, produced through a long era of god-making, that philosophy first concerned itself. When men had passed through the ancient era of blind worship of the elements, and begun to think about the theory of the universe which had grown up involuntarily during the long preceding centuries, they were not slow to perceive its incongruity. Everywhere gods crowded upon gods. Their duties and attributes clashed and mingled. Their names flowed together. Their histories overlapped each other. ~~All was utter confusion and discord of ideas.~~ It was very apparent that there must be error somewhere. Heaven and earth could not be governed in this chaotic fashion. Some order must exist beneath this interminable show of disorder.

It is not difficult to understand how this confused intricacy had arisen. There is reason to believe that in ancient Arya, though many gods were recognized, each worshipper addressed himself to but one deity at a time, whom he looked upon as supreme, and whom he invested with all the deific attributes. This system, named "henotheism" by Max Muller, is the one we find in the hymns of the Rig Veda. In succession the different gods of the Aryan pantheon are supreme deities to these antique singers. Men's mind seemed not sufficiently expanded actually to grasp the thought of more than one god at a time, though they acknowledged the existence of many. This ascription of the various duties, powers, and attributes of the deity to so many different beings, necessarily produced considerable confusion, which increased with the growth of mythologic fancies. It grew with particular rapidity in Greece, since the actively commercial Hellenes imported new gods from Phoenicia, Assyria, and Egypt, and mingled them with the tenants of the ancient Aryan pantheon, until the confusion of ideas became somewhat ludicrous.

It is interesting to find that in the earliest efforts of men to obtain a philosophical idea of the universe the thinkers were still ardent believers in mythology, and their efforts were limited to an attempt to divide the duties of celestial government among the several deities, and introduce order into the deific court. This stage of thought we find vaguely indicated in Egypt and Babylonia, and more definitely in Greece; but it yielded no important results in any of these regions. The disorder was too great, and the mingling of the deific stories too intricate, to admit of any success in their re-arrangement. In Egypt and Greece, indeed, thought soon passed beyond

this stage; the gods were left to the unquestioning worship of the people, and thinkers began to devise systems of philosophy outside the lines of the old mythology. The same was the case of India; but nothing that can be called a philosophy of the universe arose among the Semites. Certain highly fanciful cosmological ideas were devised; but the religious system remained largely in the henotheistic stage. Of the superior gods of the old mythology, each Semitic nation selected one as its supreme deity, or perhaps raised to this honor its own divine ancestor after his ancestral significance had become greatly dimmed. These supreme deities became each the Lord, the King, the Ruler. The cloak of myth fell from their mighty limbs, and left them standing in severe and unapproachable majesty--the sublime rulers of the universe, for whom it would have been sacrilege to invent a history, and to whom there was left nothing of human frailty, and little of human sympathy. Such was the course of Semitic thought. It devised no philosophy, yet it evolved, as its loftiest product, a strict monotheism,--a conception of the deity that grew the more sublime as it divested itself of imaginative details.

In two branches of the Aryan people the effort to organize mythology and work over this old system of belief into a consistent theory of the universe attained some measure of success. These were the Persians and the Teutons. The Persian system, indeed, which grew up among the followers of Zoroaster, dealt but little with the old mythology, but devised a new one of its own. Yet its philosophy was largely mythological, and it bears a resemblance to the Teutonic so marked as to make it seem as if some of their common ideas were of ancient Aryan origin. These two philosophies of mythology, the only complete ones that have ever been devised, are of sufficient interest to warrant a brief description.

The Persian system is only partly to be ascribed to Zoroaster. Its complete unfoldment is the work of the thinkers of a later period. Several of the steps of its development are yet visible. A comparison of the Avesta with the Vedas shows interesting indications of a religious schism between the Hindu and the Iranian sects. The Devas, the "shining ones," of the Hindus became the Daevas, the "demons," of Iran. On the contrary, the Hindu demons, the Asuras, became the Ahuras, the gods of the Iranians. One of the Ahuras, a Mazda, or world-maker, was chosen as the special deity of the Zoroastrian faith, which originally had a monotheistic character,--or rather it was in principle dualistic, since Ahura-Mazda comprised two natures, and combined within one personality the double deific attributes of good and evil.

At a later period these attributes unfolded into two distinct beings, and a new supreme god was imagined,--Zarvan Akarana (Boundless Time), the primal, creative power. The mythologic philosophy, as finally completed, was briefly as follows. In the beginning the Absolute Being, Zarvan Akarana, produced two great divine beings,--Ahura Mazda, and Angra Mainyas, or, as ordinarily named, Ormuzd and Ahri-man. These were respectively the lords of light and darkness--Ormuzd

a bright, wise, all bountiful spirit; Ahriman an evil and dark intelligence. From the beginning an antagonism existed between them, which was destined to continue until the end of time. Zarvan Akarana next created the visible world, destined to last twelve thousand years, and to be the seat of a terrible contest between the great deities of light and darkness.

Ormuzd manifested his power by creating the earth and the heavens, the stars and the planets, and the Fravashi, the host of bright spirits; while Ahriman, his equal in creative ability, produced a dark world, in opposition to the world of light, and peopled it with an equal host of evil spirits. This contest between the two great deities was to last until the end of time. Yet the Spirit of Gloom was inferior in wisdom to the Spirit of Light, and all his evil actions finally worked to aid the victory of Ormuzd. Thus the bull, the original animal, was destroyed by Ahriman; but from its carcass man came into being under the creative command of Ormuzd. This new race increased, while the earth became peopled with animals and plants. Yet for every good creation of Ormuzd, Ahriman created something evil. The wolf was opposed to the dog, noxious to useful plants, etc. Man became tempted by Ahriman in the form of a serpent, and ate the fruit which the tempter brought him. In consequence, he fell from his original high estate, and became mortal and miserable. Yet the human race retained the power of free-will: they could choose between good and evil; and by their choice they could aid one or the other of the great combatants. Each man became a soldier in the war of the deities.

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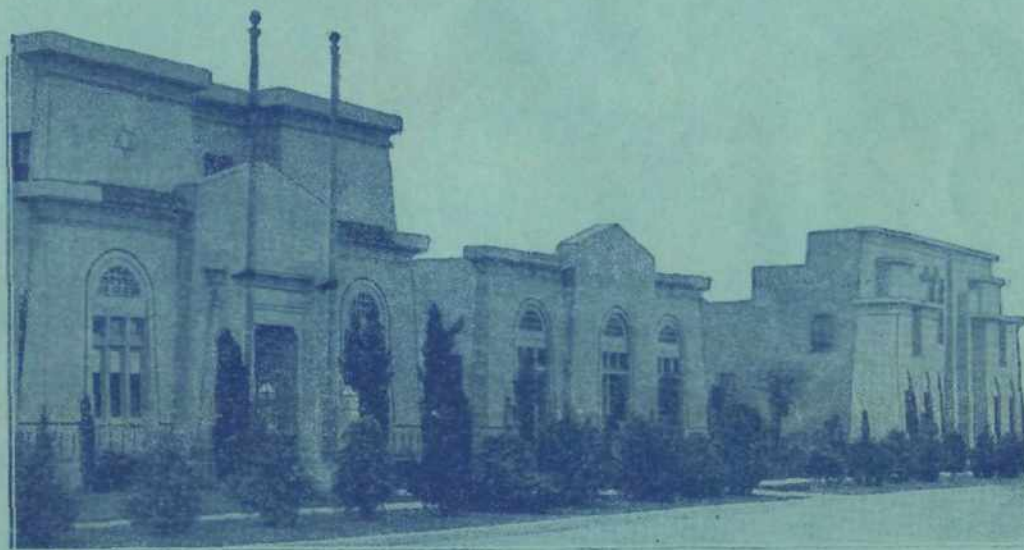
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SPECIAL SUBJECT

LECTURE NUMBER

R.A.D.

99

THE ARYAN RACE

The Age of Philosophy (Cont'd.)

The Philosophical system of China is a curious one, which, however, we can but very briefly describe. It had a continuous development, its antique basis being in the mystical symbols of Fu-hi,--a monarch of some such dubious date as 2800 B.C. These symbols consisted simply of a whole and a divided line, constituting the diagram (—, - -). These lines were variously combined, so as to make in all sixty-four combinations. On this strange arrangement of lines, which very probably was connected with some ancient system of divination, an abundance of thought has been exercised, and the whole system of Chinese philosophy gradually erected. The first great name in this development is that of Wan Wang, of about 1150 B.C. Being imprisoned for some political offence, this antique philosopher occupied himself in studying out the meaning of these combinations. The result of his reflections was the Y-King,--among the most ancient and certainly the most obscure and incomprehensible of all known books. The Y-King comprises four parts. First are the sixty-four diagrams, each with some name attached to it; as heaven, earth, fire, etc. Second, are a series of obscure sentences attached by Wan Wang to those diagrams. Third, we have other ambiguous texts by Tcheouking, the son of Wan Wang, the Chinese Solomon. Fourth, are a host of commentaries, many centuries later. The whole forms an intricate system of philosophy, which is based on the idea of the duality of all things. The whole lines represent the strong, the divided lines the weak, or the active as contrasted with the passive. These indicate two great primal principles,--Yang, the active, Yin, the passive,--which owe their origin to the Tai-Keih, the first great cause. All existence comes from the Yang and the Yin: Heaven, light, sun, male, etc., from the Yang; earth, darkness, moon, female, etc., from the Yin. This development of the idea is mainly the work of the later commentators. Tai-keih, or the grand extreme, is the immaterial producer of all existence. Yang and Yin are the dual expression of this principle,--Yang the agency of expansion, Yin that of contraction. When the expansive activity reaches its limit, contraction and passivity set in. Man results from the utmost development of this pulsating activity and passivity. His nature is perfectly good; but if he is not influenced by it, but by the outer world, his deeds will be evil. The holy man is he with full insight of this twofold operation of the ultimate principle, and of these holy men Confucius was the last. Such is the developed philosophy of the Y-King as expressed by Choo-tsze (1200 A.D.),--one of the latest of the many commentators who have sought to unfold the Fu-Hi symbols into a philosophy of the universe.

Of the best-known Chinese philosophers, Confucius and Lao-Tsze, the system of the former was simply a creed of morals; that of the latter was but an unfoldment of the dual idea. To Lao-tsze the primal principle was a great something named the Tao, concerning which his

ideas seem exceedingly obscure. Tao was the unnamable, the empty, but inexhaustible, the invisible, comprising at once being and not-being, the origin of all things. All things are born of being. Being is born of not-being. All things originate from Tao. To Tao all things return. We have here a vague conception of the emanation philosophy. The creed of the faith is based on the virtue of passivity. Not to act, is the source of all power. The passive conquers. Passivity identifies one with Tao, and yields the strength of Tao to the believer. A certain flavor of Buddhism pervades this theory, and it may have had its origin in a previous knowledge of the Buddhistic creed by the philosopher; but it is very far below Buddhism in distinctness of statement and clearness of thought. Yet it is remarkable as the highest philosophical product of the Chinese mind.

If now we come to consider the ancient Aryan philosophies, it is to find ourselves in a new world of thought, a realm of the intellect that seems removed by a wide gulf from that occupied by the contemporary peoples of alien race. These philosophies are the work of two branches of the Aryans, the Hindu and the Greek, some brief account of whose systems of thought may be here given.

Of the peoples of the past only four can be said to have risen, in their highest thought, clearly above the level of mythology. These were the Chinese and the Hebrews, the Hindus and the Greeks; to whom may be added the pupils of the last, the Romans. But of these the first two named cannot be fairly said to have ever had a mythology. And of them the Hebrews originated no philosophy, while out of the countless millions of the Chinese race, with their constant literary cultivation, only one or two philosophers arose; and their systems of thought, perhaps devised under Buddhistic inspiration, have been allowed to decline into blank idolatry or unphilosophical scepticism. For different was the case in India. There we find a connected and definite system of philosophy growing up, the outcome of the thought of a long series of Brahmanic priests, grounded in the childlike figments of mythology, but developing into a manly vigor of reasoning that has never been surpassed in the circle of metaphysical thought. It was a remarkable people with whom we are now concerned, --people that dwelt only in the world of thought, and held the affairs of real life as naught. This world was to them but a temporary resting-place between two eternities, a region of probation for the purification of the soul. With the concerns of the eternities their minds were steadily occupied, and time was thrust aside from their thoughts as a base prison into which their souls had been plunged to purge them of their sins.

Their effort to solve the mystery of existence called forth an intricate and clearly thought-out conception of the organization of the universe, in which reason and imagination were intimately combined, -- the latter, however, often so unchecked and extravagant as to reach heights of untold absurdity. The final outcome of this activity of thought was a philosophical system strikingly like that reached by the Egyptians, -- a dogma of emanation and absorption, with intermediate stages of transmigration. But instead of the vapor-shrouded

eternity of Egyptian thought, we here look into the past and the future of the universe through a lens of clear transparency.

We have now to deal with a thoroughly pantheistic doctrine of the universe,--the abundant fountain of all subsequent pantheism. In the beginning Brahma alone existed,--an all-pervading, self-existent essence, in which all things yet to be lay in the seed. This divine progenitor, the illimitable essence of deity, willed the universe into being from his own substance, created the waters by meditation, and placed in them a fertile seed, which developed into a golden egg. From this egg Brahma, the impersonal essence, was born into personal being as Brahma, the creator of all things. We need not here concern ourselves with the many extravagances of the ardent Hindu imagination, that overlaid this conception and the subsequent work of creation with an endless array of fantastic adornments, but may keep to the central core of the Brahmanic philosophy. It will suffice to say that from the impersonal, thus embodied as the personal Brahma, all things arose,--the heavens, the earth, and the nether realm, with all their countless inhabitants. All were emanations from the primal Deity, and all were destined to be eventually re-absorbed into this deity, so that existence should end, as it had begun, in Brahma alone. But with this descent from the infinite had come evil, or imperfection. Though a portion of the divine essence entered into all things, animate and inanimate, yet all things had become debased and impure. The one perfect being had unfolded into a limitless multitude of minor and imperfect beings. Such was the first phase of the mighty cycle of existence. The second phase was to be one of re-absorption, through which the multitude of separate beings would become lost in the one eternal being, and Brahma--who had never ceased to constitute the sole real existence--would regain his primal homogeneous state.

But divinity had become debased in the forms of men and animals, angels and demons. How was it to be purified, and rendered fit for absorption into the divine essence. In this purification lay the terrestrial part of the Hindu pantheism. To prepare for re-absorption into Brahma was the one duty of man. Attention to the minor duties of life detracted from this. Evil deeds still further debased the soul. The great mass of mankind died unpurified. But the divine essence in them could not perish. And in most cases it had become unfit to inhabit so high a form as the human body. Therefore it entered, after the death of men, into the bodies of various animals, into inanimate things, and even into the demonic creatures of the Hindu hell, in accordance with its degree of debasement. It must pass, for a longer or shorter period, through these lower forms ere it could be fitted to reside again in the human frame. And after having by purification passed beyond the human stage, it still had a series of transmigrations to fulfill, in the bodies of angels and deities, before it could attain the finality of absorption. To this ultimate, all Nature, from its highest to its lowest, was endlessly climbing. Everything was kindled by a spark of the divine essence, and all existence consisted of souls, in different stages of embodiment, striving upward from the lowest hell to the loftiest stage of divinity.

ROSICRUCIAN ANALYTICAL DISCUSSIONS

For these many manifestations of the one eternal soul there was but one road to purification. This lay through subjection of the senses, purity of life, and knowledge of the deity. Asceticism, mortification of the animal instincts, naturally arose as a resultant of this doctrine. The virtues of temperance, self-control, and self-restraint were the highest of human attainments. To reduce the flesh and exalt the soul was the constant effort of the ascetic, and to ~~wear the mind from all care for the things of this life was the~~ true path toward purification. Finally, knowledge of the deity could come only through a deep study of the Institutes of religion, rigid observance of its requirements, and endless meditation on the nature and the perfections of the ultimate essence,--the eternal deity. By thus giving the soul a steadily increasing supremacy over the matter that clogged and shadowed its pure impulses, in the end it would become utterly freed from material embodiment, and fitted to enter its final state of vanishment into the supreme. Just what this final state signified, whether the soul was or was not to lose all sense of individuality, is a question whose answer is not very clearly defined, and it is probable that the Hindu thinkers, bold as they were shrank before this utterly insoluble problem, and left the final abyss uninvaded by their daring speculations.

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SPECIAL SUBJECT

R. A. D.

LECTURE NUMBER

101

The Aryan Race

The Aryan Literature

It is not our intention to enter upon the task of a general review of the vast field of Aryan recorded thought, but merely to offer a comparative statement of the literary position of the several races of mankind, in evidence of the superiority of the Aryan intellect. Literary labor has been by no means confined to this race. Every people that has reached the stage of even an imperfect civilization has considered its thoughts worthy of preservation, its heroes worthy of honor, its deeds worthy of record. But so far as the intellectual value of literary work is concerned, the Aryans have gone almost infinitely beyond the remainder of mankind.

All early thought seems naturally to have flowed into the channel of poetry, with the exception of certain dry annals which cannot properly be classed as literature. This poetry, in its primary phase, appears to have been always lyrical. It was apparently at first the lyric of worship. This was followed by the lyric of action, and this, in its highest outcome, by the epic,--the combined and organized phase of the heroic poem. It is of interest to find that the Aryans alone can be said to have fairly reached the final stage of the archaic field of thought, the epic efforts of other races being weak and inconsequent, while almost every branch of the Aryan race rose to the epic literary level.

Of the antique era of the religious lyric little here need be said. We find it in the hymns of the Vedas and of the Zend-Avesta, in the early traditional literature of Greece, and in the ancient Babylonian hymns to the gods, some of which in form and manner strikingly resemble the Hebrew psalms. As to the second poetic period, that of the heroic song, or the record of the great deeds of the gods and demigods, little trace remains. Heroic compositions, as a rule, have ceased to exist as separate works, and have either become component parts of subsequent epics, or have vanished. As to valuable epic literature, however, it is nearly all confined within Aryan limits.

Modern research into the fragmentary remains of the ancient Babylonian literature has brought to light evidence of a greater activity of thought than we formerly had reason to imagine. And among the works thus recovered from the buried brick tablets of the Babylonian libraries are portions of a series of mythological poems of a later date than the hymns. These productions are considered to form part of an antique and remarkable poem, with a great solar deity as hero,--an epic centre of legend into which older lays have entered as episodes. It appears to have consisted of twelve books, of which we possess two intact,--the Deluge legend, and that of the descent of Istar into Hades; while part of a third exists, in which is described the war of the seven evil spirits against the moon. The Assyrians are supposed to have also had their epic, in imitation of this older work, and the Semiramis and Ninus of the Greeks are considered by M. Lenormant to have been heroes of this legendary circle of song. How-

ever that be, it cannot be claimed that either in poetic or artistic ability the Semitic mind displayed any exalted epic powers. So far as we are able to judge of this work from its scanty remains, it is devoid of all that we are accustomed to consider literary merit, and is full of hyperbolical extravagance.

Of the Semitic races, indeed, the Hebrews alone produced poetry of a high grade of merit. Of this Hebrew literature we shall speak more fully farther on, and it must suffice here to say that none of it reached the epic level. It is, as a rule, lyrical in tendency. Hebrew literature, however, is not without its heroic characters. We find them in Noah, Samson, David, Daniel, and others who might be named; but none of these were made heroes of song, but were dealt with in sober prose,--as we shall find later on was the fate of the heroes of Roman legend. The Hebrew intellect, indeed, was largely practical in its tendencies, its imagination was subdued, and though its literature contains many exciting legendary incidents, these are all couched in quiet prose, while its poetry fails to rise above the lyric of worship or of pastoral description. The nearest approach to an epic poem is the grand book of Job, of unknown authorship. The literature of Assyria, of which abundant relics are now coming to light, is yet more practical in character than that of the Hebrews, and resembles that of the Chinese in literalness. There is no poetry approaching in merit the elevated lyrical productions found in the Hebrew scriptures, and, like the Chinese, it is largely devoted to annals, topography, and other practical matters. The Semitic race as a whole appears to have been deficient in the higher imagination, though possessed of active powers of fancy. To the latter are due abundant stores of legend, often of a highly extravagant character; but we nowhere find an instance of those lofty philosophical conceptions, or of that high grade of epic song or dramatic composition, which are such frequent products of Aryan thought, and which indicate an extraordinary fertility of the imagination of the Aryan race.

Egypt produced little work of merit from a literary point of view. The religious literature consists of certain hymns of minor value, and the well-known "Ritual of the Dead." Similar to this is the "Ritual of the Lower Hemisphere." These ritualistic works can scarcely be called literary productions, and are marked by an inextricable confusion. So far as the display of intellectual ability is concerned, they are almost an utter void. In addition to its lyrics, Egypt has one work which has been dignified with the title of epic, though it should rather be viewed as an extended instance of those heroic legends whose confluence is needed to constitute a true epic production. It forms but the first stage in the production of the epic.

This poem is credited to a scribe named Pentaur, and is devoted to a glorification of the deeds of Rameses II. in a war which that monarch conducted against the Cheta. He seems to have been cut off from his troops by the enemy, and to have safely made his way back to them. But the poem tells us that the mighty hero fell into an ambuscade of the Cheta, and found himself surrounded by two thousand five hundred hostile chariots. Invoking the gods of Egypt, the potent warrior

pressed with his single arm upon the foe, plunged in heroic fury six times into their midst, covered the region with dead, and regained his army to boast of his glorious exploits. It is a bombastic and inartistic production; but such as it is it seems to have struck the Egyptian taste as a work of wonder, and has been engraved on the walls of several of the great temples of the land. The most complete copy of it is written on a papyrus now in the British Museum.

The remaining antique non-Aryan civilization, that of China, is utterly void of any epic productions, either in the ultimate or in the germ. The imagination necessary to work of this kind was wanting to the Chinese. Their decided practical tendency is abundantly shown in their close attention to annalistic history and to such subjects as geography, topography, etc. But no heroic legend exists, and but little trace of the devotional poetry with which literature begins elsewhere. The Confucian "Book of Odes," which contains all we possess of the antique poetry of China, is mainly devoted to the concerns of ordinary life. It has little of the warlike view, but much of the spirit of peaceful repose. We are brought into the midst of real life, with domestic concerns, religious feeling, and family affection replacing the wild "outings" of the imagination which are shown in all the ancient Aryan literature. After the Confucian period Chinese song gained a somewhat stronger flight, and the domestic ballad was replaced by warlike strains and mythologic songs. But no near approach to epic composition was ever attained.

If now we enter upon Aryan ground we find ourselves at once upon loftier peaks of thought, and in a higher and purer atmosphere. Almost everywhere epic poetry makes its appearance at an early stage of literary cultivation as the true usher to the later and more practical branches of literature. These antique epic creations of the Aryans may be briefly summarized. As in philosophy, so in poetry, India and Greece take the lead; the Ramayana vying, though at a much lower level of art, with the Iliad of Greece. Of the two ancient epics of the Hindus, the Ramayana and the Mahabharata, the former is the older, while it is more the work of a single hand, and shows few signs of that epic confluence of legend which strongly characterizes the latter. And of the two, the Ramayana is the more mythological, the Mahabharata the more historical in character.

Legend credits northern India in these early days with two great dynasties of kings, known respectively as the Solar and the Lunar dynasties. The Ramayana describes the adventures of a hero of the solar race. Rama, the hero, is a lineal descendant of the god of the sun, and is himself adored as an incarnation of Vishnu. Everywhere in the poem we find ourselves on mythological ground, and the only historical indication it contains is that of the extension of the Aryan conquest southward toward Ceylon. The story describes the banishment of Rama from his hereditary realm and his long wanderings through the southern plains. His wife, Sita, is seized by Ravana, the giant ruler of Ceylon. Rama, assisted by Sugriva, the king of the monkeys, makes a miraculous conquest of this island, slays its demon ruler, and recovers his wife, the poem ending with his restoration to his ancestral throne.

The style of this poem is of a high grade of merit, and it takes a lofty rank among the works of the human imagination. In the first two sections there is little of extravagant fiction, though in the third the beauty of its descriptions is marred by wild exaggerations. It is evidently in the main the work of one hand, not a welding of several disjointed fragments. There are few episodes, while the whole latter portion is one unbroken narrative, and there is shown throughout an unvarying skill and poetical power and facility. It is credited to a single poet, Valmiki. This name signifies "white anthill," and it is very doubtful if it represents a historical personage. However that be, the Ramayana is a homogeneous and striking outcome of ancient thought.

The Mahabharata is a work of very different character. It is rather a storehouse of poetic legends than a single poem, and is evidently the work of many authors, treating subjects of the greatest diversity. It is of later date than the Ramayana, and more human in its interest, but is far below it in epic completeness and unity. Yet it is not without its central story, though this has almost been lost under the flood of episodes. It is the epic of the heroes of the lunar dynasty, the descendants of the gods of the moon, as the Ramayana is the heroic song of the solar race. Bharata, the first universal monarch, who brought all kingdoms "under one umbrella," has a lineal descendant, Kuru, who has two sons, of whom one leaves a hundred children, the other but five. The fathers dying, the kingdom is equitably divided among these sons, the five Pandavas and the hundred Kauravas. The latter grow envious, wish to gain possession of the whole, and propose to play a game of dice for the kingdom. The Pandavas lose in this strange fling for a kingdom; but the Kauravas agree to restore their cousins to their share in the throne if they will pass twelve years in a forest and the thirteenth year in undiscoverable disguises. This penance is performed; but the Kauravas evade their promise, and a great war ensues, in which the Pandavas ultimately triumph. Whether this war indicates some actual event or not, is questionable; but this part of the work is well performed, the characters of the five Pandavas are finely drawn, and many of the battle-scenes strikingly animated.

But this main theme forms but a minor portion of the work. It is full of episodes of the most varied character, and contains old poetical versions of nearly all the ancient Hindu legends, with treatises on customs, laws, and religion,--in fact, nearly all that was known to the Hindus outside the Vedas. The main story is so constantly interrupted that it winds through the episodes "like a pathway through an Indian forest." Some of these episodes are said to be of "rare and touching beauty," while the work as a whole has every variety of style, dry philosophy beside ardent love-scenes, and details of laws and customs followed by scenes of battle and bloodshed. Many of the stories are repeated in other words, and the whole mass, containing more than one hundred thousand verses, seems like a compilation of many generations of Hindu literary work. Yet withal it is a production of high merit and lofty intellectual conception.

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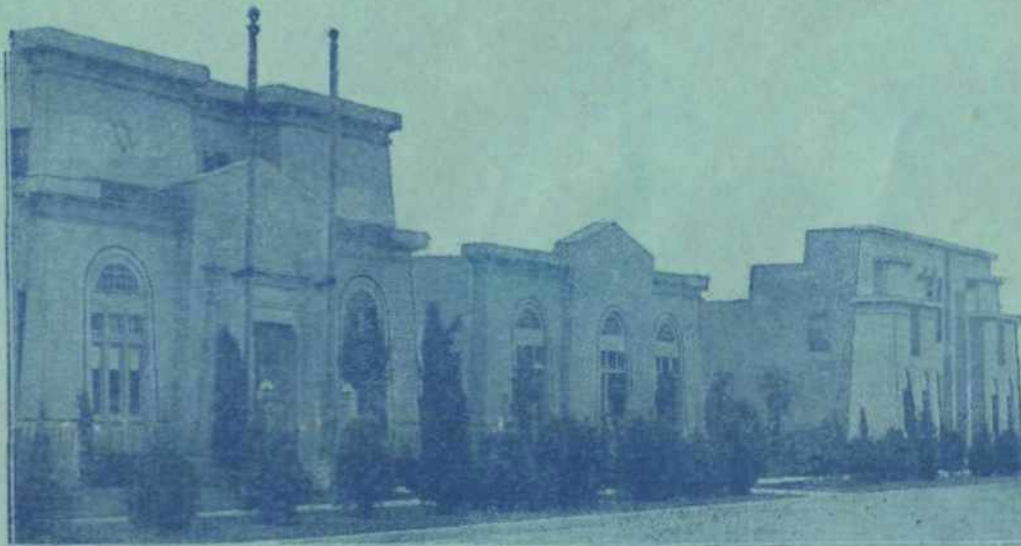
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SPECIAL SUBJECT

R.A.D.

LECTURE NUMBER

104

THE ARYAN RACE

The Aryan Literature (Cont.)

If an attempt be made to compare the literary work of the non-Aryan nations in these particulars with the Aryan productions, it will reveal a very marked contrast between the value of the two schools of thought. Nothing need be said of the fictitious or historical literature of the ancient non-Aryan civilizations. It lay in intellectual power very far below the level attained by Greece. The only important literary nation of modern times outside the Aryan world is China. In the making of books the Chinese have been exceedingly active, and their literature is enormous in quantity; the Europeans scarcely surpass them in this respect. But in regard to quality they stand immeasurably below the Aryan level.

Though China has produced no epic poem, it has been very prolific in historical and descriptive literature and in what is called the drama and the novel. Yet in its historical work it has not gone a step beyond the annalistic stage. The idea of historical philosophy is yet to be born in this ancient land. As for tracing events to their causes, and taking that broad view of history which converts the consecutive detail of human deeds into a science, and displays to us the seemingly inconsequential movements of nations as really controlled by necessity and directed by the unseen hand of evolution, such a conception has not yet entered the unimaginative Chinese mind.

As regards the Chinese drama and novel, they are utterly unworthy of the name. Character-delineation is the distinctive feature of the modern novel, and of this the novel of China is void. It consists mainly of interminable dialogues, in which moral reflections and trifling discussions mingle, while the narrative is made tedious by its many inconsequential details. The stories abound in sports, feasts, lawsuits, promenades, and school examinations, and usually wind up with marriage. There is abundance of plot, but no character. Their heroes are paragons of all imaginable virtues,--polished, fascinating, learned; everything but human. The same may be said of the Chinese drama. It is all action. Reflection and character-analysis fail to enter. There are abundance of descriptions of fights and grand spectacles, myths, puns, and grotesque allusions, intermingled with songs and ballets. The plot is sometimes very intricate, and managed with some skill; but often the play is almost destitute of plot, though full of horrible details of murders and executions. Fireworks, disguised men, and men personating animals, are admired features of those strange spectacles; but as for any display of a high order of intellectuality, no trace of it can be discovered in the dramatic or fictitious literature of this very ancient literary people.

There is no occasion, in this review, to consider all the many divisions into which modern Aryan literature has unfolded. There is, however yet another of the ancient and naturally evolved branches of

literature to be taken into account. We have said that the general course of poetic development seems to have been from the religious through the heroic lyric to the epic. But lyric poetry continued its development, accompanying and succeeding the epic. It has indeed come down to our own times in a broad flood of undiminished song. It is with the lyric, truly so called, that we are here concerned,--the poetry of reflection, the metrical analysis of human emotion and thought, in contrast with the poetry of action. To this may be added the poetry of description of the love-song, and of the details of common life, with all their numerous varieties.

In this field of literature alone the other races come more directly into comparison with the Aryan. Prolific as every branch of the Aryan race has been in lyric song, the remaining peoples of civilized mankind have been little less so, and in this direction have attained their highest out-reach of poetic thought. The Hebrews especially excelled in the lyric. In the poem of moral reflection and devotion, in the delineation of the scenes and incidents of rural life, and in the use of apposite metaphor, they stand unexcelled, while in scope of sublime imagery the poem of Job has never been equalled. This poetry, however, belongs to a primitive stage of mental development,--that in which worship was the ruling mental interest of mankind. The intellect of man had not expanded into its modern breadth, and was confined to a narrow range of subjects of contemplation.

At a later period the Semitic race broke into a second outburst of lyric fervor,--that of the Arabians in their imperial era. But this failed to reach any high standard of intellectual conception. Their poems were largely devoted to love and eulogy; and while they had the same metrical harmony as their direct successors, the works of the Troubadours and the Minnesingers, they, like these, were largely void of thought, and lacked sufficient vitality to give them continued life. In China, again, we find a very considerable development of non-Aryan lyric song, coming down from a very early period of the nation. And these lyrics have often much merit as quiet pictures of life; but it cannot be claimed that they show any lofty intellectual power. For the highest development of the lyric, as of every form of literary work, we must come to the Aryan world, where alone thought has climbed and broadened, reaching its highest level and its widest outlook, and sinking to its profoundest depth of analysis of the mental universe. So far as literature embodies the powers of the human intellect, it points to the Aryan development as supremely in advance of that of the other races of mankind.

Other Aryan Characteristics.

It is necessary, in continuation of our subject, to consider the comparative record of the Aryan and the other races of mankind in respect to the development of art, science, mechanical skill, and the other main essentials of civilization. In doing so, certain marked distinctions make themselves apparent, and it seems possible to draw broad lines of demarcation between the principal races. If we consider the Negro race from this point of view, it is to find a lack of

energy both physical and mental. Nowhere in the region inhabited by this race do we perceive indications of high powers either of work or thought. No monuments of architecture appear; no philosophies or literatures have arisen. And in their present condition they stand mentally at a very low level, while physically they confine themselves to the labor absolutely necessary to existence. They neither work nor think above the lowest level of life-needs; and even in America, under all the instigation of Aryan activity, the Negro race displays scarcely any voluntary energy either of thought or work. It goes only as far as the sharp whip of necessity drives, and looks upon indolence and sunshine as the terrestrial Paradise.

The record of the Mongolian race is strikingly different. Here, too, we find no great scope or breadth of thought, but there is shown a decided tendency to muscular exertion. For pure activity of work the Mongolians have been unsurpassed, and no difficulty seems to have deterred them in the performance of the most stupendous labors. The Aryans have never displayed an equal disposition to hand-labor,--not, however, from lack of energy, but simply that Aryan energy is largely drafted off to the region of the brain, while Mongolian energy is mainly centred in the muscles. The Aryan makes every effort to save his hands. Labor-saving machinery is his great desideratum. The Mongolian, with equal native energy, centres this energy within his muscles, while his brain lies fallow. The Chinese, for instance, are the hardest hand-workers in the world. The amount of purely physical exertion which they perform is nowhere surpassed. The productiveness of their country, through the activity of hand-labor alone, is considerably superior to that of any other country not possessed of effective machinery. But in regard to thought they exist in an unprogressive state. Little has been done by the brain to relieve the hand from its arduous labor. Chinese thought is mainly a turning over of old straw. The land is almost empty of original mental productions.

If we consider the record of the Mongolians of the past the same result appears. They have left us monuments of strenuous work, but none of highly developed thought. China, the most enlightened of Mongolian nations, has an immense ancient literature, but none that can be compared with Aryan literature in respect to display of mental ability. Its highest expression is its philosophy, and that, in intellectual grasp, is enormously below the contemporary philosophy of India. But in respect to evidences of muscular exertion it has no superior. The Great Wall of China far surpasses in the work there embodied any other single product of human labor. Yet it is in no sense an outcome of advanced thought. It is the product of a purely practical mind, and one of a low order of intelligence, as evidenced by the utter uselessness of this vast monument of exertion for its intended purpose. The Great Canal of China is another product of a purely practical intellect. Every labor performed by China has a very evident purpose. It is all industrial or protective. There are no monuments to the imagination. Yet the lack of mental out-reach has prevented any great extension of labor-saving expedients. At long intervals, during the extended life of the nation, some useful invention has appeared,--such as that of the art of printing. Yet for much more than a thousand years this art

has remained in nearly its original stage, while in Europe, during a considerably shorter period, it has made an almost miraculous advance. Among the few illustrations of non-practical labor in China are its pagodas, which seem like the playthings of a rudimentary imagination when compared with the architectural monuments of Europe.

If now we review the products of the American aborigines, whose closest affinities are certainly with the Mongolians, we arrive at a similar conclusion. There is evidence of an immense ability for labor, but of no superior powers of thought. The quantity of sheer muscular exertion expended on the huge architectural structures and the great roads of Peru, the immense pyramids of Mexico, and the great buildings of Yucatan, is extraordinary. The huge mounds erected by the ancient dwellers in the Mississippi valley are equally extraordinary, when we consider the barbarian condition of their builders. There is here no lack of muscular energy. No people of native indolence could have erected these monuments, or have even conceived the idea of them. There is abundant ability to work displayed, but no great ability to think. The great roads of Peru are products of a practical mind. In regard to the remaining works, they were largely incited by religious thought. They yield us in massive walls and crude ornamentation the record of the highest imaginative out-reach and artistic power of the American mind. When we come to examine them we find that their main expression is that of hugeness. Their art is rudimentary, except in some few striking instances in the Maya architecture and statuary of Yucatan. There are indications of intellectual ability, but it remains in its undeveloped stage. Energy is not lacking, but it is mainly confined to the muscles, and but slightly vitalizes the mind.

We have evidences of similar conditions in the works of architecture remaining from the pre-Aryan age of Europe. The huge monoliths of Stonehenge, Avebury, and Carnac, and the Cyclopean walls of Greece and Italy (the latter possibly of Aryan formation), indicate a race or an era when muscle was in the ascendant and thought in embryo. The idea was the same as that indicated in the structures of Asia and America,--to astound future man with edifices that seem the work of giant builders. No indication of the loftiest conception of architectural art appears,--that of the simple combination of the ornamental with the practical, and the restriction of size to the demands of necessity and the requirements of graceful proportion. To astonish by mere hugeness is a conception of the undeveloped mind. Blind force can raise a mountain mass; only highly developed intellect can erect a Greek temple.

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SPECIAL SUBJECT

R. A. D.

LECTURE NUMBER

106

THE ARYAN RACE

Other Aryan Characteristics (Cont.)

Any review of the subsequent history of science in the Aryan world is beyond our purpose. It is far too vast a subject to be even named at the conclusion of a chapter. It will suffice to say that the Greek mind seized with avidity upon the new field of labor thus opened to it. It was native soil to Greek thought, although it yet lay fallow. The tendency of the Hellenic race to critical observation had for centuries been fitting them for the work of research into the facts of Nature; and had the Greek intellect remained in the ascendant there is no doubt that the schools of Alexandria would have been the focus of a great scientific development during the ancient era. As it was they performed a large amount of good work, and built a broad foundation for the future growth of this new product of the human understanding.

The Arabian empire served as the connecting-link between the thought of the ancient and modern world. We cannot exactly say the Arabians, for this broad empire clasped the thinkers of nearly all of civilized mankind within its mighty grasp. It handed down Greek philosophy and science to modern Europe,--the former with many additions but no improvements, the latter considerably advanced. The Arabian fancy played with Greek philosophy, but was incapable of developing it, or even of fully comprehending it. But observation and experiment needed no vigorous powers of the intellect, and in this direction many important discoveries were added by the Arabians to the science of the Greeks. As to the vast results of scientific observation of the modern Aryan world, nothing need here be said. The coffers of science are filled to bursting with their wealth of facts.

But science has by no means been confined to observation. The Aryan imagination has worked upon its store of facts as actively as of old it worked upon its store of fancies, and has yielded as abundant and far more valuable results. Nature is being rebuilt in the mind of man. One by one her laws and principles are being deduced from her observed conditions, and man is gaining an ever-widening and deepening knowledge of the realities of the universe in which he lives. And he is beginning to "know himself" in a far wider sense than was in the mind of the Grecian sage when he uttered this celebrated aphorism. The imagination of the past dealt largely with legend, with misconceptions of the universe, with half observations, and devised a long series of interesting but valueless fictions. The imagination of the present is dealing more and more with critically observed facts, and deducing from them the true philosophy of the universe, that of natural law, and of the unseen as logically demonstrable from the seen. This great field of intellectual labor belongs to the Aryans alone. The other races of mankind have not yet penetrated beyond its boundaries.

Modern Aryan civilization is made up of many more elements than those whose development we have hastily reviewed. One of the most marked of these is that of labor-saving machinery. This is somewhat strictly confined to modern times and to the Aryan nations. Beyond this limit it has never existed in other than its embryo state. Tools to aid hand-work have been devised, but the employment of other powers than the muscles of man to do the labor of the world is almost a new idea, scarcely a trace of it being discoverable beyond the borders of what we may denominate modern Arya. The immense progress made in the development of this idea is comparable with the unfoldment of science, and together they form the back-bone of modern civilization. Knowledge of nature, and industrial application of this knowledge, have given man a most vigorous hold upon the universe he inhabits; and in place of the slow, halting, and uncertain steps of progress in the past, he is now moving forward with a sure and solid tread, and down broad paths of development as firm and direct as were the great high-roads that led straight outward from Rome to every quarter of the civilized world.

The progress of commerce, of finance, and of inquiry into the underlying laws of social aggregation and political economy, has been no less great. Here, too, we must confine ourselves to the limits of the Aryan race, so far as modern activity is concerned. Commerce, however, had its origin at a very remote period of human history, and attained a marked development in Semitic lands before the Aryans had yet entered the circle of civilization. There is every reason to believe that the ancient Babylonians had a somewhat extensive sea and river commerce at a very remote epoch. They were succeeded by the Phoenicians, who displayed a boldness in daring the dangers of unknown seas that was never emulated by their successors, the Greeks. The overland commerce of the Phoenicians was also very extensive. Since the origin of Greek commerce, however, little activity has been shown in this direction by non-Aryan peoples, with the one exception of the Arabians, who carried on an extensive ocean commerce in their imperial era, and who to-day penetrate nearly every region of Africa in commercial enterprises. In this respect, also, modern China manifests some minor activity. Yet the Aryans are, and have been, the great commercial people of the earth, and have developed mercantile enterprise to an extraordinary degree. Commercial activity has been handed down in an interesting sequence from branch to branch of the Aryan race, the Greeks, the Venetians, the Italians, the Portuguese, the Spanish, and the Dutch each flourishing for a period, and then giving way to a successor. To-day, however, commercial activity is becoming a common Aryan characteristic, and though England now holds the ascendancy, her position is no longer one of assured supremacy. A century or two more will probably find every Aryan community aroused to active commercial enterprise, and no single nation will be able to claim dominion over the empire of trade. That any non-Aryan nation will at an early period enter actively into competition in this struggle for the control of commerce, is questionable. The Japanese is the only one that now shows a strong disposition to avail itself of the advantages of Aryan progress, China yet hugging herself too closely in the cloak of her satisfied self-conceit to perceive that a new world has been created during her long slumber.

ROSICRUCIAN ANALYTICAL DISCUSSIONS

There is one further particular in which comparison may be made between the Aryan and the non-Aryan races of mankind,--that of moral development. In this direction, also, it can readily be shown that the Aryans have progressed beyond all their competitors. This, however, cannot be said in regard to the promulgation of the laws of morality, the great body of rules of conduct which have been developed for the private government of mankind. It is singular to find that no important code of morals can be traced to Aryan authorship, with the single exception of the Indian branch of the race. There we find the Buddhistic code, which is certainly one of remarkable character, but which has in very great measure lost its influence upon the Aryan race. Alike the morality and the philosophy of Buddhism have almost vanished from the land of their birth, and this religious system is now nearly confined to the Mongolian race, while its lofty code of moral observance has lost its value as a ruling force in the modern Buddhistic world.

A second great code of morals is that of Confucius, and constitutes essentially the whole of Confucianism. This religion of educated China consists simply of a series of moral rules, of a character capable of making a highly elevated race of the Chinese, had they any decided influence. They are studied abundantly, but only as a literary exercise. The moral condition of modern China indicates very clearly that the Confucian code is one of lip-service only. It has made but little impression upon the hearts of the people.

The third and highest of the three great codes of morals is of Semitic authorship, being the lofty doctrine of human conduct promulgated by Christ. So far as the mere rules of conduct embraced in it are concerned, it differs in no essential features from those already named. Its superior merit lies in its lack of appeal to the selfish instincts, and its broad human sympathy. Buddhism warns man to be virtuous if he would escape from earthly misery. Confucianism advises him to be virtuous if he would attain earthly happiness. Do good, that you may attain Nirvana. Do good to others if you wish others to do good to you. These are the dogmas of the two great non-Christian codes. Do good because it is your duty, is the Christ dogma. Sin defiles, virtue purifies, the soul. All men are brothers, and should regard one another with brotherly affection. "Love one another." This is the basic command of the code of Christ. And in this command we have the highest principle of human conduct,--a law of duty that is hampered by no conditions, and weakened by no promises.

It is singular that the creed of Christ has become the creed of the Aryan race alone. The Semites, even the Hebrews, of whose nation Christ was a scion, ignore his mission and his teachings. But throughout nearly the whole of the Aryan world it is the prevailing creed, and its code of morals is to-day observed in a higher degree than we

ROSICRUCIAN ANALYTICAL DISCUSSIONS

we find in the moral observance of the remainder of mankind. Elsewhere, indeed, there is abundance of private and local virtue and rigidly strict observance of some laws of conduct, though others of equal value are greatly neglected. But nowhere else has human charity and the sense of human brotherhood attained the breadth they display in the Aryan world, and nowhere else can the feeling of sympathy with all mankind be said to exist. There is abundance of evil in the Aryan nations, but there is also abundance of good; and the minor sense of human duty which is elsewhere manifested is replaced here with a broad and lofty view that fairly stamps the Aryan as the great moral, as it is the great intellectual, race of mankind.

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SPECIAL SUBJECT

R. A. D.

LECTURE NUMBER

107

THE ARYAN RACE

Historical Migrations

When history opens, it reveals to us the Aryan race in possession of a vast region of the eastern hemisphere, including some of its fairest and most fruitful portions. How long it had been engaged in attaining this expansion from its primitive contracted locality; what battles it had fought and what blood shed; what victories it had won and what defeats experienced,--on all this human annals are silent. But we may rest assured that many centuries of outrage, slaughter, misery, and brutality lie hidden in this prehistoric abyss. Millions of men were swept from the face of the earth, millions more deprived of their possessions, and even of their religions and languages, millions incorporated into the Aryan tribes, during this expansion of primitive Arya. The relations of human races, which had perhaps remained practically undisturbed for many thousands of years, were largely changed by this vigorous irruption of the most energetic family of mankind. It was as if an earthquake had rent the soil of human society, broken up all its ancient strata, and thrown mankind into new and confused relations, burying the old lines of demarcation too deeply to be ever discovered.

The Aryan migration displays the marks of a high vigor for so barbaric an age, and was probably the most energetic of all the prehistoric movements of mankind. It met with no check in Europe except in the frozen regions of the extreme North, and there it was Nature, not man, that brought it to rest. Such also was probably the case in northern Asia. The deserts and the mountain-ranges there became its boundaries. China lay safe behind her almost impassable desert and mountain borders. In the south of Asia only the Semites held their own. They offered as outposts the warlike tribes and nations of Syria and Assyria. Possibly an era of hostility may have here existed; but if so it has left no record, and there is nothing to show that the Aryans ever broke through this wall of defence. But the remainder of southern Asia fell into their hands, with the exception of southern India with its dense millions of aborigines, and the distant region of Indo-China, on whose borders the Aryan migration spent its force.

Such is the extension of the Aryan world with which history opens. It embraced all Europe, with the exception of some minor outlying portions and probably a considerable region in northern Russia. In Asia it included Asia Minor and the Caucasus, Armenia, Media, Persia, and India, with the intermediate Bactrian Region. These formed the limits of the primitive Aryan outpush, and it is remarkable that it failed to pass beyond these borders, with the exception of a temporary southward expansion, for two or three thousand years. It made some external conquests; but they were all lost again, and at the opening of the sixteenth century the Aryan race was in possession of no lands that it had not occupied at the beginning of the historical period.

AMORC - Rosicrucian Order
ROSICRUCIAN ANALYTICAL DISCUSSIONS

Lecture One Hundred and Seven

-A-
Page Two

This is a striking circumstance, and calls for some inquiry as to its cause. What was the influence that placed this long check upon the Aryan outflow? The acting influences, in fact, were several, which may be briefly named. A chief one was the almost insuperable obstacle to further expansion. Many of the boundaries of the new Aryan world were oceanic, and the art of navigation was as yet almost unknown. Beyond other boundaries lay desert plains that offered no attraction to an agricultural people. The purely pastoral and nomadic days of the race were long since past. In the East the boundary was formed by the vast multitudes of India aborigines, who fiercely fought for their homes and made the Hindu advance a very gradual process. In the South warlike Assyria formed the boundary, and the Semitic world sternly held its own.

As Aryan civilization progressed, the great prizes of ambition were mainly included within the borders of the Aryan world. There is no evidence of a loss of the original migratory energy; yet it was no longer an energy of general expansion, but of the expansion of the separate branches of the race. The Aryan peoples made each other their prey, and the outside world was safe from their incursions. The only alluring region of this non-Aryan world was that of the Semitic nations and of Egypt. This fell at length before Aryan vigor, and became successively the prey of Persia, Greece, and Rome. And the thriving settlement which the Phœnicians had established in northern Africa fell before the arms of Rome. Such was the only extension of the borders of the Aryan world which history reveals, and this extension was but a temporary one. After a thousand years of occupancy the hold of the Aryans upon the Semitic and Hamitic regions was broken, and the invading race was once more confined within its old domain.

It is not necessary to repeat in detail the historic movements of the Aryans of ancient times. These are too well known to need extended description. They began with the rebellion of the Medes against Assyrian rule, and with the subsequent rapid growth of the Persian empire, which overran Assyria, Syria, and Egypt. At a later date the Greeks made their great historical expansion, and under Alexander gained lordship over the civilized Aryan world. Still later the Romans established a yet wider empire, and the world of civilization was divided between Rome and Persia. The finale of these movements was the irruption of the Teutons upon the Roman empire, which buried all the higher civilization under a flood of barbarism.

Thus for about a thousand years the great battle-field of the world had been confined mainly within Aryan limits, and the other races of mankind had remained cowed spectators, or to some extent helpless victims, of this bull-dog strife for empire. The contest ended with a marked decline in civilization and a temporary loss of that industrial and political development which had resulted from many centuries of physical and mental labor. The Aryan race had completed its first cycle, and swung down again into comparative barbarism, under the onslaught of its most barbarous section, and as a natural result of its devastating and unceasing wars.

And now a remarkable phase in the history of human events appeared. The energy of the ancient Aryan world seemed to have spent its force.

AMORC - Rosicrucian Order
ROSICRUCIAN ANALYTICAL DISCUSSIONS

Lecture One Hundred and Seven

-A-
Page Three

That of the non-Aryan world suddenly rose into an extraordinary display of vigor. The Aryan expansion not only ceased, but a reverse movement took place. Everywhere we find its borders contracting under a fierce and vigorous onslaught from the Mongolian and Semitic tribes. This phase of the migratory cycle we may run over as rapidly as we did that of the expanding phase.

The first marked historical movement in this migratory series was that of the Huns, who overran Slavonic and pushed far into Teutonic Europe, and under the fierce Attila threatened to place a Hunnish dynasty on the throne of imperial Rome. The next striking movement was the Arabian, which drove back the wave of Aryan conquest from the Semitic region, from Egypt, and from northern Africa, and brought Persia and Spain under Arabian domination. The third was that of the Turks, who replaced the Arabian rulers of Persia, conquered Asia Minor, and finally captured Constantinople and the Eastern Empire, extending their dominion far into Europe and over the Mediterranean islands. The fourth was that of the Mongols, under Genghiz Khan and Timur, which placed a Mongol dynasty on the throne of India and made the greater part of Russia a Mongol realm. We need not mention the minor invasions, of temporary effect, which broke like fierce billows on the shores of the Aryan world and flowed back, leaving ruin and disorder behind them. It will suffice to describe the contraction of the borders of the Aryan region which succeeded this fierce outbreak of the desert hordes upon the civilized world.

All the historical acquisitions of the Aryans were torn from their hands. The Semitic region became divided between the Turks and the Arabians. Egypt and northern Africa were rent from the Aryan world. In the East, Persia, India, and the intermediate provinces, though with no decrease in their Aryan populations, lay under Mongol rule. In the West, Spain had become an Arabian kingdom. A Hungarian nation in central Europe was left to make the onslaught of the Hunnish tribes. In eastern Europe, the Tartars occupied Russia in force, and held dominion over the greater part of that empire. Farther south, the Turks were in full possession of Asia Minor and Armenia, held the region of ancient Greece and Macedonia, and extended their barbaric rule far toward the centre of Europe. The contraction of the ancient Aryan region had been extreme. As a dominant race they held scarce half their old dominions, while in many regions they had been driven out or destroyed, and replaced by peoples of alien blood.

Such was the condition of Europe at the close of the Middle Ages. The first cycle of human history had become completed, the expansion of the Aryans had been succeeded by a severe contraction, the growth of ancient civilization had been followed by a partial relapse into barbarism, human progress had moved through a grand curve, and returned far back toward its starting-point. Such was the stage from which the more recent history of mankind took its rise.

It may be said that of the energy of the Aryans and the non-Aryans the former has proved persistent, the latter spasmodic. No sooner was the condition of affairs above mentioned established than the unceasing pressure of Aryan energy again began to tell, and a new process of

AMORC - Rosicrucian Order
ROSICRUCIAN ANALYTICAL DISCUSSIONS

Lecture Number One Hundred and Seven

-A-
Page Four

Aryan expansion to set in. And this process has been continued with unceasing vigor till the present day. The Aryans of Spain began, from a mountain corner, to exert a warlike pressure upon the Arabian conquerors of their land. Step by step the Arabs were driven back, until they were finally expelled to the African shores. Simultaneously a vigorous effort was made to wrest Syria from its Arab lords. All Europe broke into a migratory fever, and the Crusades threw their millions upon that revered land. But all in vain. The grasp of the Moslem was as yet too firm to be loosened by all the crusading strength of Europe.

At a later date the Mongol hold was slowly broken in Russia, and the Slavonia Aryans regained control of their ancient realm, while the invasion of the Turks was checked, and a reverse movement begun which has continued to the present day. As for the Magyars of Hungary, their realm has been partly reconquered by Aryan colonists, its civilization and government are strictly Aryan, and the Mongolian characteristics of the predominant race have been to a considerable extent lost. Europe has been reoccupied by the Aryans, with the exception of a few Turks who are left upon its borders by sufferance, and the Mongoloids of the Frozen North. In Asia the Aryan spirit has declared itself less vigorously; yet Persia, Afghanistan, and India have declined little if at all in the percentage of their Aryan populations, while Aryan dominance has replaced the Mongol rule in India. As for the Aryan physical type, it seems to be killing out the type of the Mongolian in all regions exposed to its influence. Thus the Osmanli Turks have gained in great measure the European physical organization, this applying even to the peasantry, whose religious and race prejudices must have prevented much intermarriage with the Aryans. It looks, in this instance, like an effect of climate, physical surroundings, and life-habits similar to that which, as we have conjectured, caused the original evolution of the Aryan race. The same influences may have had much to do with the loss of Mongolian characteristics in the Magyars of Hungary.

But the Aryans have been by no means contented with this slow and as yet but partially completed recovery of their ancient realm. Only the mutual jealousy of the nations of Europe permits aliens yet to occupy any portion of this soil, and it is plainly apparent that the complete restoration of Aryan government over all its ancient dominions is a mere question of time. But the slow steps of this internal movement have been accompanied by an external one of vast magnitude. After its long rest the Aryan race has again become actively migratory, an expansive movement of great energy has set in, and the promise is that ere it ends nearly the whole of the habitable earth will be under Aryan rule, infused with Aryan civilization, and largely peopled with Aryan inhabitants.

It is the control of the empire of the ocean that has been the moving force in this new migration. The former one was checked, as we have said, upon the ocean border. Navigation had not yet become an Aryan art. But the rise of ocean commerce gave opportunity for a new out-push of no less vigor than that of old. When once the European navigators dared to break loose from sight of land and brave the dangers of

AMORC - Rosicrucian Order
ROSICRUCIAN ANALYTICAL DISCUSSIONS

Lecture One Hundred and Seven

-A-
Page Five

unknown seas, a new chapter in the history of mankind began. The ships of Europe touched the American shores, and with phenomenal rapidity the invaders took possession of this new-discovered continent. Not four centuries have passed, and yet America, from its northern to its southern extremities, is crowded with men of Aryan blood, and the aborigines have in great measure vanished before the ruthless foot-step of conquest.

In the East the activity of Aryan migration has had more difficulties to contend with, yet its energy has been no less declared. The island continent of Australia has become an outlying section of the Aryan dominions, and in many of the fertile islands of the Pacific the aborigines are rapidly vanishing before the fatal vision of the European face. The non-Aryan rulers of India have been driven out, and England has succeeded to the dominion of this ancient realm. And finally the "dark continent" of Africa is being penetrated at a hundred points by the foot of the invader, and is already the seat of several Aryan states.

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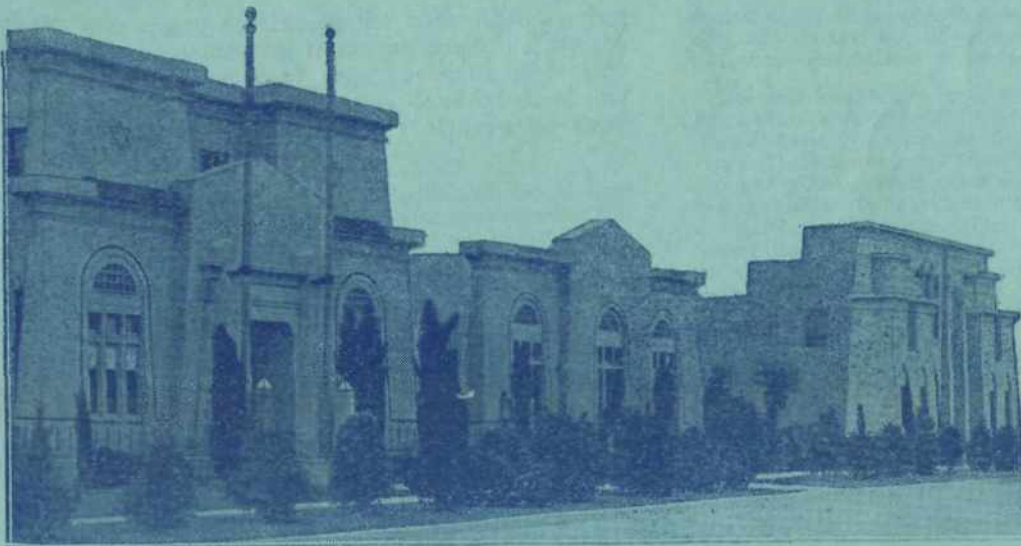
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III

THE ARYAN RACE

Future Status of Human Races (Cont'd.)

The Aryan principle of government is that of decentralization. And as no Aryan political ruler has ever succeeded in becoming the acknowledged religious head of his people, every effort at despotic centralization has failed or must fail. Local self-government was the principle of rule in ancient Arya, and it is the principle in modern America. There the family was the unit of the government. With its domestic relations no official dared interfere. The village had its governmental organization for the control of the external relations of its families, under the rule of the people. The later institution of the tribe had to do merely with the external relations of the villages; it could not meddle with their internal affairs.

As we have said, this principle has been remarkably persistent. It unfolded with hardly a check in Greece. In the Aryan village two relations of organization existed,--the family and the territorial. In Greece the former of these first declared itself, and Greek political society became divided into the family, the gens, the tribe, and the State. The family idea was the ruling principle of organization. It proved, however, in the development of civilization, to be unsuited to the needs of an advanced government, and it was replaced by the territorial idea. This gave rise to the rigidly democratic government of later Attica. It was composed of successive self-governing units, ranging downward through State, tribe, township, and family, while the people held absolute control alike of their private and their public interests. At a later date the growth of political wisdom carried this principle one step farther forward, and a league or confederacy of Grecian States was formed. Unfortunately this early out-growth of the Aryan principle was possible in city life alone. Country life and country thought moved more slowly, and the world has to await, during two thousand years of anarchy and misgovernment, the establishment of popular government over city and country alike.

In the United States of America the Grecian commonwealth has come again to life, and the vital Aryan principle has risen to supremacy. We have here, in a great nation, almost an exact counterpart of the small Grecian confederacy. The family still exists as the unit element, though no longer as a despotism. Then come successively the ward or the borough, the city or the township, and the county. Over these extends the State, and over all, the confederacy or United States. In each and all of these the voice of the people is the governing element. And in each, self-control of all its internal interests is, or is in steady process of becoming, the admitted principle. It is the law of decentralization carried to its ultimate, each of the successively large units of the government having control of the interests which affect it as a whole, but having no right to meddle with interests that affect solely the population of any of the minor units.

Such is the highest condition of political organization yet reached by mankind. It is in the direct line of natural political evolution. And this evolution has certainly not reached its ultimate. It must in the future go on to the formation of yet larger units, confederacies of confederacies, until finally the whole of mankind shall become one great republic, all general affairs being controlled by a parliament of the nations, and popular self-government being everywhere the rule.

This may seem somewhat visionary. Yet Nature is not visionary, and Nature has declared, in a continuous course of events, reaching over thousands of years, that there is but one true line of political evolution. Natural law may be temporarily set aside, but it cannot be permanently abrogated. It may be hundreds, but can hardly be thousands of years before the finale is reached; yet however long it may take, but one end can come,--that of the confederacy of mankind. The type of government that naturally arose in the village of ancient Arya must be the final type of government of the world.

One highly important result must attend this ultimate condition,--namely, the abolition of war; for the basic principle of republican government is that of the yielding of private in favor of general interests, and the submission of all hostile questions to the arbitrament of courts and parliaments. Abundant questions rise in America which might result in war, were not this more rational method for the settlement of disputes in satisfactory operation. In several minor and in one great instance in American history an appeal has been made from the decision of the people to that of the sword. But with every such effort the principle of rule by law and by the ballot has become more firmly established, and admission of this principle is becoming more and more general as time goes on.

Unfortunately, in the world at large no such method exists for arranging the relations of states, and many wars have arisen over disputes which could satisfactorily have been settled by a congress. This is being more and more clearly recognized in Europe, and a partial and unacknowledged confederacy of the European States may be said to exist already. But the only distinct and declared avoidance of war by parliamentary action was that of the Alabama Commission, which satisfactorily settled a dispute which otherwise might have resulted in a ruinous war between America and England. This principle of confederacy and parliamentary action for the decision of international questions is young as yet but it is growing. One final result alone can come from it,--a general confederacy of the nations, becoming continually closer, must arise, and war must die out. For the time will inevitably come when the great body of confederated nations will take the dragon of war by the throat and crush the last remains of life out of its detestable body. We can dimly see in the far future a period when war will not be permitted, when the great compound of civilized nations will sternly forbid this irrational, ruinous, and terrible method of settling national disputes, and will not look quietly on at the destruction of human life and of the results of human industry, or the wasteful diversion of industry to the manufacture of instruments of devastation. When that age comes, all hostile disputants will be forced to submit their questions to parlia-

ROSICRUCIAN ANALYTICAL DISCUSSIONS

mentary arbitration, and to abide by the result as individuals submit today to the decision of courts of law. All civilized men and nations of the far future will doubtless deem it utter madness to seek to settle a dispute or reach the solution of an argument by killing one another, and will be more likely to shut up the warrior in an insane asylum than to put a sword in his hand and suffer him to run amuck like a frantic Malay swordsman through the swarming hosts of industry. Such we may with some assurance look forward to as the finale of Aryan political development.

Religiously the antique Aryan principle has similarly declared itself. Religious decentralization was the condition of worship in ancient Arya, and this condition has reappeared in modern America. The right of private thought and private opinion has become fully established after a hard battle with the principle of religious autocracy, and to-day every man in America is privileged to be his own priest, and to think and worship as he will, irrespective of any voice of authority.

In moral development the Aryan nations are steadily progressing. The code of Christ is the accepted code in nearly all Aryan lands. It is not only the highest code ever promulgated, but it is impossible to conceive of a superior rule of moral conduct. At its basis lies the principle of universal human sympathy,--that of interest in and activity for the good of others, without thought of self-advantage. Nowhere else does so elevated a code of morals exist, for in every other code the hope of reward is held out as an inducement to the performance of good acts. The idea is a low one, and it has yielded low results. The idea of unselfish benevolence, and of a practical acceptance of the dogma of the universal brotherhood of mankind, is a high one, and it is yielding steadily higher results. Aryan benevolence is loftier in its grade and far less contracted in its outreach than that of any other race of mankind; and Aryan moral belief and action reach far above those displayed by the Confucian, Buddhist, and Mohammedan sectaries.

Industrially the Aryans have made a progress almost infinitely beyond that of other races. The development of the fruitfulness of the soul; the employment of the energies of Nature to perform the labors of man; the extensive invention of labor-saving machinery; the unfoldment of the scientific principles that underlie industrial operations, and of the laws of political economy and finance,--are doing and must continue to do much for the amelioration of man. It is not with the sword that the Aryans will yet conquer the earth, but with the plough and the tool of the artisan. The Aryan may go out to conquer and possess; but it will be with peace, plenty, and prosperity in his hand, and under his awakening touch the whole earth shall yet "bud and blossom as the rose."

There is but one more matter at which we need glance in conclusion. In original Arya the industrial organization was communistic. Yet we must look upon this as but a transitional state, a necessary stage in the evolution of human institutions. In the savage period private property had no existence beyond that of mere personal weapons, cloth-

ing, and ornaments. In the pastoral period it has little more, since the herds, which formed the wealth of the people, were had for the good of all; there was no personal property in lands, and household possessions were of small value. In the village period, though the bulk of the land was still common property, yet the house-lot, the dwelling, and its contents were family possessions. The idea of and the claim to private property has ever since been growing, and has formed one of the most important instigating elements in the development of mankind. This idea has to-day become supreme; the only general communism remaining is in government property, and the principle of individualism is dominant alike in politics, religion, and industry. Such a progressive development of individualism seems the natural process of human evolution. The most stagnant institution yet existing on the earth is the communistic Aryan village. The progress of mankind has yielded and been largely due to the establishment of the right to private property. Nor can we believe that this right will ever be abrogated, and the stream of human events turn and flow backward toward its source. The final solution of the problem of property-holding cannot yet be predicted, but it can scarcely be that of complete communism or socialism. The wheels of the world will cease to turn if ever individual enterprise becomes useless to mankind.

Yet that individualism has attained too great a dominance through the subversion of natural law by force, fraud, and the power of position, may safely be declared. Individualism has become autocratic over the kingdom of industry, and Aryan blood will always revolt against autocracy. In the world of the future some more equitable distribution of the products of industry must and will be made. The methods of this distribution no one can yet decalre; but the revolt against the present inequitable condition of affairs is general and threatening. This condition is not the result of a natural evolution, but of that prevalence of war which long permitted force to triumph over right, and which has transmitted to the present time, as governing ideas of the world, many of the lessons learned during the reign of the sword. The beginning of the empire of peace seems now at hand, and the masses of mankind are everywhere rising in rebellion against these force-inaugurated ideas. When the people rise in earnest, false conditions must give way. But it is a peaceful revolution that is in progress, and the revolutions of peace are much slower, though not less sure, than those of war. The final result will in all probability be some condition intermediate between the two extremes. On the one hand, inordinate power and inordinate wealth must cease to exist and oppress the masses of mankind. On the other hand, absolute equality in station and possessions is incompatible with a high state of civilization and progress. It belongs, in the story of human development, to the savage stage of existence, and has been steadily grown away from as man has advanced in civilization. The inequalities of man in physical and mental powers are of natural origin, and must inevitably find some expression in the natural organization of society. They cannot fail to yield a certain inequality in wealth, position, and social relations. We can no more suppress this outcome of natural conditions than we can force the seeds of the oak, pine, and other forest trees alike to produce blades of grass. Enforced equality is unnatural, in that is

is opposed to the natural inequalities of the body and mind of man, and it could not be maintained, though a hundred times enacted. And the inevitable tendency of even its temporary prevalence would be to check progress and endeavor, and to force human society back toward that primitive stage in which alone absolute communism is natural and possible. To find complete equality in animal relations we must go to those low forms of animal life in which there is no discoverable difference in powers and properties. The moment differences in natural powers appear, differences in condition arise; and the whole tendency of animal evolution has been toward a steadily increasing diversity of powers and faculties, until to-day there exist greater differences in this respect in the human race than at any previous period in history. These mental and physical differences cannot fail to yield social, political, and industrial diversities, though laws by the score or by the thousand should be enacted to suppress their natural influence upon human institutions.

But the existing and growing inequality in health and position is equally out of consonance with the lessons of Nature, since it is much in excess of that which exists in human minds and bodies, and is in numerous cases not the result of ability, but of fraud, of special advantages in the accumulation of wealth, or of an excessive development of the principle of inheritance. This evil must be cured. How, or by what medicine, it is not easy to declare. No man has a natural right to a position in society which his own powers have not enabled him to win, nor to the possession of wealth, authority, or influence which is excessively beyond that due to his native superiority of intellect. That a greater equality in the distribution of wealth than now exists will prevail in the future can scarcely be questioned, in view of the growing determination of the masses of mankind to bring to an end the present state of affairs. That the existing degree of communism will develop until the great products of human thought, industry, and art shall cease to be private property, and become free to the public in libraries, museums, and lecture-halls, is equally among the things to be desired and expected. But that superior intellect shall cease to win superior prizes in the "natural selection" of society, is a theory too averse to the teachings of Nature and the evident principles and methods of social evolution over to come into practical realization in the history of mankind.

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